

The European Harvest Field

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W. S. HOTTEL, EDITOR

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THE LORD'S PEOPLE AND THE WORLD AS PORTRAYED IN THE SERMON ON THE MOUNT

LUKE 6:20-38.

In our study of the Scriptures it is of the utmost importance that we distinguish to whom certain things were written. If we fail in this we shall not be able to ascertain the right and true interpretation of the Truth, but on the contrary, we shall misinterpret Scripture and so err in our conclusions and faith. It should be remembered that a right understanding and interpretation of the Scriptures is needful to a correct creed, a sound judgment, and a consistent Christian life. And all this is directly applicable to the Sermon on the Mount.

1. The Sermon on the Mount Was Addressed to the Disciples of Christ. It was not spoken to unbelievers and sinners, but to those who had heard the call of the Lord and responded to it, forsaking all and following Him. It is written:

"And He lifted up His eyes on His disciples, and said, Blessed be ye poor: for your's is the Kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in Heaven: for in the like manner did their fathers unto the Prophets" (Luke 6:20-23).

What the Lord taught in the Sermon on the Mount was not only addressed to His disciples, but it was also directly applicable to them. It was the plain and pointed duty of His own, the Lord appointed in this great sermon, and not the duty of the world, either disorganized or organized.

But, the Sermon on the Mount, primarily and immediately, has an earthly meaning; it is the code of laws governing the Kingdom of Heaven, the earthly Kingdom of the Mes-

siah. The disciples of Christ represent the Godly remnant of Israel, who were drawn to Him and followed Him because they recognized Him to be the great Prophet of Jehovah and the Christ, the Messiah of Is-

AN APPEAL RE THE MAGAZINE

First of all we wish to remind the reader of the fact that the magazine is the chief, and at the same time the most inexpensive medium to hand by which we can make known the needs and accomplishments of our ever-expanding missionary work in Central and Eastern Europe, as the reader, we feel assured, will readily understand and appreciate. And we need such a medium; this fact we feel confident no one who is fair-minded would attempt to dispute. It is because of this fact and confidence that we address the reader with this earnest appeal.

Beginning with the present number the magazine is somewhat enlarged, in order that we may be enabled to print from month to month a good deal of spiritual reading matter, and at the same time print all the interesting missionary news and the stirring appeals by the workers in the field. Through the kindness and self-sacrifice of our printers the increase in size costs but a trifle more. We appreciate this beyond expression. The magazine is also now printed in three columns which makes it easier to read, and we shall publish from month to month special Bible Studies which can be used in class work, or, by Christian workers in giving public addresses or Bible studies. We shall also print special articles in the Jewish Department bearing particularly upon the Jewish situation from a prophetic and dispensational viewpoint. The reader may look forward from month to month for a rich treat.

And now let me candidly state that it is our earnest desire to obtain at least two outstanding objectives; that is, to secure many more new subscribers in order that the magazine may be more nearly self-supporting, if it can not be brought to be entirely so, and also, to acquaint many Christian friends with the work, who may and do not now know of it. And you, dear reader, whom we consider an interested and devoted friend of the work, can help us reach these desired objectives, if by the grace and under the guidance of God you feel led and willing to do so. We therefore appeal to you concerning this matter, and ask for your hearty and earnest co-operation. We suggest several ways whereby you may do so without a great burden to yourself and apart from any great sacrifice.

FIRST, by subscribing for the magazine yourself, if you are not now a subscriber. We have quite a number of friends who contribute to the missionary work, but who are not subscribers to the magazine, all of which, according to our custom, receive a complimentary copy every three months. If you are one of this number, I appeal to you to please send us your dollar at once and thereby help us reach our goal respecting the magazine. You will not miss a dollar very much and it will be a great help to us. (Continued on page 16.)

rael. There was that in Him which appealed to them, and because of which they were led to follow Him as the Messiah and King. And to them, His followers, He addressed Himself in the Sermon on the Mount and

laid down the code of laws which are to govern His Kingdom.

But while the Sermon on the Mount, primarily, has an earthly meaning, and is directly applicable to the disciples of Christ, as representing the Godly Jewish remnant, the subjects of His earthly Kingdom, there is, nevertheless, also a spiritual meaning and application to the Church of Christ, as well as the individual members thereof. The earthly truth includes the Heavenly and the spiritual also. The spiritual principles of

this great sermon by our Lord are woven into the very fabric of the New Testament Epistles to the Church. Indeed, the love, self-sacrifice, non-resistance of evil, and bountifulness, enjoined by our Lord upon His disciples, are the very spirit of Christianity as it is revealed in the Epistles and exemplified by the Lord Jesus Christ.

2. The Lord's Own Are Separated from the World about Them by the Fact That They Are His Own. The Lord Jesus repeatedly distinguished between His disciples and the world. They were His own, and had been drawn out of the world unto Himself. The world hated Him, and He told them that for His sake, it would hate them also. Here are the Lord's own words.

"If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep your's also. But all these things will they do unto you for My Name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had

sin: but now they have no cloke for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but

(Continued on page 5.)

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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TERMS OF SUBSCRIPTION

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 Send all money for the magazine to Col. E. N. Sanctuary, Room 528, 156 Fifth Avenue, New York City.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

NORMAN J. SMITH

MISHKOFF'S RADIOGRAM

As soon as the newspapers and radio told of the terrible earthquakes which have visited Bulgaria during the past month the American-European Fellowship took steps to ship all clothing and shoes which were in the warehouse.

Arrangements had been previously completed between the Bulgarian Government and our missionary Paul L. Mishkoff, at Philippople, whereby the latter was to receive duty free any clothing gifts which we were able to forward. As this was confirmed only recently, no steps in that direction were necessary.

To get the clothing under way promptly the Fellowship availed itself of the shipping service maintained by the Near East Relief. In less than an hour we were informed that a ship was leaving Philadelphia the next day to connect with the New York boat direct to Constantinople. It was a matter of less than five minutes to call Philadelphia on the telephone and request the marking of twenty-one bales of clothing and six cases of shoes to Paul L. Mishkoff, Philippople, via Bourghas, on the Black Sea. The next morning the New York Office received a confirming letter from the Warehouse, in Philadelphia, stating that shipment had been made.

The next step taken was to prepare a special Prayer and Gift Appeal letter to send out to all friends of the Fellowship who would be likely to take a personal interest in the needs of the stricken people in the earthquake district.

Then we waited for Brother Mishkoff's wireless appeal, feeling sure it would come. Sure enough, the next morning there was the message, like this:—

Plovdiv 13 20 16 Interbiblo New York City
 Earthquake destroyed towns lives lost thousands homeless cable funds Mishkoff

Sad it was to reply thus:—

Paul Mishkoff Plovdiv Bulgaria Clothing shoes already shipped to Burghas now raising funds letter coming Interbiblo

Not sad that we were raising funds, but sad that we had nothing to place in our Brother's hands immediately. This was an hour when actual cash seemed to be greatly needed, and we had none available.

It takes patience to sit quietly and wait until the friends read the special appeal letters and make reply, but having done all possible at the office patience is the one remaining necessity, patience and prayer.

This letter went out broadcast:—

"In the center of the earthquake district in Bulgaria we have had a missionary headquarters for seven years—at Philippople. The Missionary in charge is Rev. Paul L. Mishkoff, a Moody Bible Institute graduate. This morn-

ing we received his radiogram (as above quoted).

"The only reply we could make was:—(Also quoted above)

"Two days before Brother Mishkoff's cable came we had already shipped all the available clothing and shoes to him. Within twenty-four hours twenty-one bales of clothing and six cases of shoes were on the ship. But it will be four weeks before it arrives.

Money could go by cable, provided we had money. The appeal "Cable Funds" cannot be answered until we receive funds. That is why we immediately sent out this letter.

"As we receive, we will Cable Funds.

"Be sure your prayers ascend to the Throne of Grace, 'according to the need.' God will answer according to His ability."

If you failed to receive the appeal letter, you can send your gift to the American-European Fellowship, 156 Fifth Avenue, New York City. With 80,000 people homeless (some reports say 100,000) there will be a need for all we receive.

For several years past a committee of leading citizens in Philippople, with Paul L. Mishkoff as Treasurer, have been ministering to the Russian and Armenian refugees in that entire district during the winter. Some of our readers will remember being asked to aid in that relief work. What they placed in our hands was thankfully received and distributed. Now there is further need, and the Lord will provide further aid.

WHAT ABOUT CLOTHING?

We have not laid much emphasis on clothing gifts lately, and there has been no special appeal for funds for relief work in the countries where our missionaries are working. But clothing continued to come in slowly and steadily until we had on hand April 1st nearly twenty-two bales and several cases of shoes. It seemed wise to send it to various parts of the field, especially for the use of refugees, and we were making preparations to ship part to Bulgaria, part to Finland and the balance to other places where we knew it could be well used to replace rags. Then came the great earthquake right in Brother Mishkoff's district, and you, dear readers, will feel with us the comfortable thankfulness to God that in His wise providence all this good material was on hand to send at once where the need is truly tremendous.

Other clothing shipments will be made all summer, if the clothing gifts and funds for expenses continues to come in. Some will have clothing; some will have funds. We can minister to the needy with both gifts, and the Lord will surely bless the gift and giver. The only place to send clothing gifts now is to "American-European Fellowship, 108 Dobbin Street, Brooklyn, N. Y." If you desire tags to attach to your parcels, please write us and

they will be sent, but the above address written on the parcel is sufficient to insure safe arrival. Put your own address on each parcel and we will appreciate a word from you when making shipment. Such gifts will be acknowledged, so that you may know of their safe arrival.

PRAYER GROUP APPEAL

"Again I say unto you, That if any two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in Heaven.

"For where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18:19, 20).

DEAR READERS:—

How many of you have tested out the above promise and know by experience as well as faith that it is true?

At our Annual Meeting, February 9th, a desire was expressed that prayer helpers may be found to aid in some of the important work on the mission fields of Europe.

Not to waste any more time or space, will you organize a Prayer Band to pray for the following very important things?

(1) A building for the work of Brother Lukesh and Sister Kauffman in Znojmo, Czechoslovakia. Their little chicken coop (actually a chicken coop!) should be replaced by a real meeting place, with room for the children. Do you realize the terrible handicap of being pushed from place to place by powerful antagonistic forces. Pray these missionaries into their own place of worship, through the promised help of our Lord Jesus Christ.

(2) The magazine "Faithfulness" has splendid possibilities for use as a spiritual witness among Evangelical Christian Russians who are now refugees in many lands. Already it reaches thirteen countries. If you could read the letters of rejoicing and praise to God for its spiritual help to these wandering ones, you would have respect for its possibilities and catch a vision of the great need it is destined to supply. A hundred dollars a month would advance the position and usefulness of this spiritual publication greatly.

(3) Half of the \$2,500 for printing New Testaments in Ukraina is in hand and will be forwarded so as to begin the work. But it is only half, and you can offer your Prayer Band a share in prayer for the remaining amount, that they may have a portion of this blessing.

(4) A very important Bible School, which already has more than fifty evangelist and missionary graduates working inside of Russia is at present closed because of a shortage of income amounting to about 2,000 marks (\$500) monthly. That school ought to go on training workers for European mission fields; students are waiting.

(5) We know of other Bible Schools, both inside and outside of Russia, which ought to have prayerful support. Ask for further information and take a particular Bible School to pray for. We can place you in direct communication with the directors and with students.

(6) What an opportunity for prayer fellowship is the tract ministry being undertaken by a consecrated worker in our New York office in conjunction with the missionaries on the field! The very best of spiritual literature is being translated and circulated through Europe in an effort to spread the Gospel. Contrast Spiritism, Russellism, Atheism, Pentecostalism and other sacrilegious matter by millions of pages spreading rapidly to contaminate and poison the minds of the uninformed and innocent. How hungry they are for something to read! Pray it may be the Gosepl in all its glory!

If you will tell us of your desire to place
 (Continued on page 16.)

EDITORIAL

EXTENDING THE HAND TO RAISE THE FALLEN

"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength" (*Acts 3: 6, 7*).

Peter and John went up to the Temple at the time of the evening sacrifice and prayer. A man, lame from his birth, was accustomed to be carried and laid down at the Temple gate which was called Beautiful, to ask for alms of those who went into the Temple. He saw Peter and John on their way into the Temple and asked an alms. They fastened their eyes on him and Peter told him to look on them. He took the words of Peter to heart and expected to receive something. Peter told him he had no silver or gold, but what he had he would give him.

It is evident from the words of Peter that the Apostles made no claim for themselves on the money contributed by the first converts (*Acts 2:44, 45*). They, like their Lord, who became poor, were poor in this world's goods. Peter had no money to give to the poor lame man as a gift of charity. But, in the despised Nazarene, the One crucified by the Jews, Peter had available power by which he could give him a gift that far exceeded silver or gold, in value, and he was not selfish or stingy either. He told the lame beggar he would give him what he had.

It is clear and obvious that what Peter said and did was by warrant of Jesus and the power of His Name, as well as through power which came from Jesus. He used the title "Jesus Christ of Nazareth" because by this name the Jews knew Christ and as the Nazarene, despised Him (*John 19:19; 1:46*). This despised origin and His shameful death, were a stumbling-block to the Jews. What Peter actually did say was, that although Jesus was hated and despised by Israel, He nevertheless was their Messiah, the proof of which was His resurrection from the dead and His exaltation to the highest place of power, to be both Lord and Christ. The lame man was commanded to "walk" in the Name of "Jesus Christ of Nazareth". He was to exercise faith in His Name. First then, he was to believe on Jesus as the Christ. Second, he was to give evidence to his faith by arising and walking. This is always the way to obtain blessing from God, in Christ Jesus—through living, active and practical faith.

But it will be noted that Peter did more than simply give the lame man the word of faith. He also gave him the right hand, and lifted him up. That the Name of the Lord Jesus may become effective in saving and elevating men, there must be also very often the extended hand and the gentle human lift. To do this it requires a little stooping. We grasp each other's hand daily to say, "How do you do?" but how seldom to say to the fallen in the Name of Jesus, "Rise up and walk". What is the matter with us? Are we too proud and too stiff to stoop? Or have we no interest in the lost and the fallen? Or are we too cowardly and bashful? O for a deeper passion for the lost! Shall we not do more to reach the lost and to

lift the fallen than we have ever done in the past?

REFLECTING THE FATHER

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful" (*Luke 6:35, 36*).

"Be ye imitators of God, as beloved children" (*Eph. 5:1, A. S. V.*).

In teaching His disciples that they should love their enemies, bear patiently the evil done them, and be kind and liberal to all, the Lord Jesus emphasized the fact that thus they manifested conduct suitable to the sons of the Most High God. In doing these things they would be in deed imitators of God as dear children.

1. To become children of God men must be born from above, out of God. Only those who receive Jesus Christ as the Son of God and their Saviour, and believe on Him as the One lifted up on Calvary as the sin-offering for the world are and can become the children of God (*John 1:11-13; 3:3, 5, 14-16*). Only in Christ can sinful creatures be the children of God. "For we are all the children of God by faith in Christ Jesus" (*Gal. 3:26*).

The teaching of the Universal Fatherhood of God and the brotherhood of man, is utterly unscriptural, and a delusion of Satan, whereby he blinds to the absolute necessity of the birth from above and puts the lie to the Scriptures. Men by nature are not the children of God, but the children of the devil and of wrath. This is what Scripture plainly teaches. The Lord Jesus said to the Pharisees, the most religious people of His day,

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (*John 8:44*).

And again, the Apostle made declaration by the Holy Spirit, saying,

"And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (*Eph. 2:1-3*).

It will be seen in this passage that the Apostle puts both the Jew and the Gentile upon the same platform and plane. Apart from regeneration and vital union with Christ, all men are "the children of wrath" and have no relationship and no fellowship with God whatever.

2. The teaching that men should cultivate the grace of love, kindness, unselfishness and self-sacrifice apart from regeneration and the help of the Holy Spirit, and that this is all of Christianity, is likewise utterly unscriptural and false. This is the doctrine of altruism and socialism, as

well as the doctrine of modernism. Many great and popular writers, as well as lecturers and preachers who hold in open contempt and boldly deny the authority of the Scriptures and the Gospel, advocate the spirit of love, self-sacrifice and living for others, upon the ground of mere culture and human religion. When this spirit prevails in society, they tell us, all is well with mankind and the world. But we put our protest against this rapidly increasing opinion and teaching. We make bold to affirm, that real, genuine, self-denying love and unselfishness never grow from the soil of human nature. They are the product and fruit of the Holy Spirit (*Gal. 5:22, 23*), and so the result of regeneration and the "renewing of the Holy Spirit" (*Titus 3:5*). We shall never get men to really love one another, until we get them "born again" and become new creatures in Christ Jesus (*I John 3:14; II Cor. 5:17; Gal. 5:15*).

3. But children of God should reflect their Heavenly Father, they should manifest His Spirit in a world of sinners. Believers are exhorted to be "imitators of God, as beloved children" (*Eph. 5:1, A. S. V.*). And this they are able to do only as they are empowered and energized by the indwelling Holy Spirit and enabled by the living Christ.

How vain is the effort of man! And yet how apt he is to attempt to do purely spiritual things in the energy of the flesh. The unregenerate are not capable of loving their enemies, neither of returning good for evil. The unregenerate are not capable of doing unto others, as they would they should do unto them. Such spiritual conduct demands a spiritual life and nature. Only those who are born again and in possession of the Holy Spirit can begin, in any real sense, to live according to the exalted standard of the Word of God. The real Christian life is the Christ-life. To recognize the great truth of His Divine indwelling, through the Holy Spirit, and to fully yield to Him, so that every part and energy of our being is under His blessed sway and so He Himself sits upon the throne of our heart, ruling and reigning there and thus reflects and manifests Himself in and through us; this is the real and true Christian experience and life. Then, and then only, can we be imitators of God, for then "Christ liveth in me" will be an actual experience in our lives.

Then are we indeed living epistles, in whom the truth is incarnated and Christ is reflected in His beautiful character and graces. The highest evidence of Christianity is a life incarnating truth and reflecting and manifesting the Spirit of Christ. "My dear, in thy face I have seen the eternal!" said Bunsen to his English wife when dying. "A noted infidel dared not stay in Fenelon's company for two hours; it would compel him to be a Christian." Hume confessed that his Deistic 'philosophy could not explain a Christian life.' True Christians are living epistles, translating the Word of God into actual forms, illuminating and illustrating that Word, and, in actual deed and word manifesting the life and spirit of Christ, the Divine Indweller by the Holy Spirit. "Christians are the world's Bible"—the only one that many ever read.

"Trust God for a way when there is no way, for light when there is no light, for all things when you have nothing, for joy when there is only sorrow, for life when you are in the midst of death."—Selected.

OUR CREED:
THE
WHOLE BIBLE

Harvest Field Pulpit

A MONTHLY SERMON

OUR MOTTO:
PREACH
THE WORD

THE TRUE BASIS FOR ALL PREACHING

A SERMON BY THE REV. A. DOUGLAS BROWN
Preached at the Opening Ceremony of Merton
Park Baptist Church, S. W., on March 1st.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Paul is giving to the Church at Corinth a declaration concerning preaching—its basis, its essence, its passion, and its power. "I declare unto you", says the Apostle, "the Gospel which I preached unto you". I think an occasional declaration of our preaching is a good thing. We generally make a declaration when we commence. But Paul made a great declaration concerning his preaching toward the end of his great ministry. It is a good test of our preaching. After all, a ship may have sailed round the globe twenty times in safety, but it is wise sometimes to swing that ship at the anchor at Gravesend and test the compasses; it may be that inaccuracies have crept in. Deviation and variation are not obliterated in the kingdom of personality. And St. Paul goes right to the center of things, and makes a great declaration concerning his preaching. I remember my father telling me that there was one, and only one, occasion upon which

C. H. Spurgeon Hurt Him

It was when, after preaching the Students' Sermon one Friday afternoon, Mr. Spurgeon called him into his private room, and said, "Your sermon was a very good one this afternoon; but there was one thing lacking in it. I did not mention that in my criticism in front of the students. But, as one who has a keen interest in you, I want to tell you what I deemed a weak spot in your sermon—Jesus Christ was not big enough." I think in this great chapter Paul's Christ stands out, the center and the great setting of the evangel of the grace of God to meet the world's deepest needs. For clear reasoning and clarified Gospel thinking, this chapter stands unrivalled, with perhaps one exception, the eighth chapter of the Epistle to the Romans. When Paul sets out to write the chapter, the argument begins at once to gather force; as he proceeds the language becomes more incisive and intense. First you are struck with the man's magnificent conviction. Then you are carried away with

The Man's Sublime Assurance

Then he seems, by the power of the Spirit, to have gripped saving truth in and through Christ until he faces all the powers of darkness in the magnificent strength of the Gospel of the grace of God, and becomes defiant in their presence. And then he finishes with a victorious shout of victory through Jesus Christ. "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, who leadeth us in triumph in Christ". In the mind of Paul, Jesus has conquered all and everything; even death and the grave have been conquered by the Prince of Life. Paul is so sure of it that he calls us to his side, and he points to an impotent death and to an empty grave; he touches the sting, and there is

No Sting Left in It

Jesus stands the overmastering Redeemer, the One in whom is summed up all saving truth, whereby men may be redeemed. Paul even taunts death and the grave with their utter impotency as conquered by a victorious Christ. And to sum it up Paul says, "All my preaching is the outcome of a personal faith in a positive experience of a crucified and risen Christ." That is the subject of the whole chapter—an adequate Christ the sufficient basis and the overwhelming inspiration for an adequate life of witness and service.

Now, coming directly to my text, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord", you see at once that it is linked with the whole chapter. It commences with the word "therefore." He is calling the early Church to undertake a herculean task. He is calling the little flock at Corinth to face tremendous odds, and by patient endurance and loyalty to truth to overcome and vanquish the powers of darkness. And he supplies that little flock with a herculean argument for the prosecution of

The Herculean Task

At the back of it all there is the all-prevailing and all-adequate Christ; and because Jesus Christ is what He is, and because that great dying of the Lord Jesus provides an ample and full and free redemption for all men—then, says the Apostle, it is worth while. If a man possesses that great salvation in Jesus Christ, he can do no other than abide in the service of such a King. Just two thoughts: adequate service and witness; and adequate basis for service and witness. I want to deal with the adequate basis for Gospel preaching and an abiding witness first.

What is that basis? What is that four-fold inspiration? I should be more correct if I said, "Who" is that basis? It is the redeeming Christ, the risen Christ, the reigning Christ, and the returning Christ. That is the great vision of Christ unfolded by Paul in this 15th chapter of the 1st Epistle to the Corinthians. He puts things in their right order. "For I delivered unto you first of all", says the Apostle, "that which I also received, how that Christ died for our sins according to the Scriptures".

Jesus Christ was More than a Martyr

Jesus Christ was more than a religious fanatic who was prepared to lay down His life for His convictions. Jesus Christ was a great Burden-bearer. He was the great Sin-bearer of the race. At Calvary He solved the world's darkest problem. That death, says the Word of God, was a death sacrificial, a death vicarious, a death victorious. "Christ died for our sins according to the Scriptures". No preacher will ever be able to outstrip Paul's vision of the redeeming Christ. First of all, in every message proclaimed there must be present that great essential—Jesus Christ, the Lamb of God that beareth away the sin of the world. "Christ died for our sins according to the Scriptures". But there is more than that. "He

rose again the third day according to the Scriptures". He did not rise because they said He would. He rose according to the witness of the Scriptures.

He was Raised Again

for our justification. As Mr. Moody put it, first of all, by a grace ineffable and unspeakable, He stood in my place, and bore the penalty due to my sin, and then God raised Him again for my justification, and in His resurrection He replaces me before God in the position I forfeited through sin. He took my place, and then by the might of His resurrection power He replaced me by making a place for me at the right hand of God through His transcendent work of grace. And thus He becomes the Christ who is made unto us wisdom and righteousness and sanctification and redemption. That is the message. We can never add to the finished work of Jesus Christ. That which the message of Paul contains is the great essence of the saving might of God, that meets all sects and all schools of thought and all the deepest needs of the human soul.

But Paul goes further than that; and, if I may venture to put it so, it is when he begins to go further that we seem to become reintroduced to the luxury of the Gospel of the grace of God. It is when Paul seems to overreach himself and tumble over his thinking, that he gets into the unfathomable logic of that place called Calvary. He declares the victories of the believer in and through Christ. Paul stopped preaching about what men were saved from, and he began preaching about what men were saved to. "He is able to save unto the uttermost all that come unto God by Him".

And What an Uttermost!

He begins to write about the resurrection of the dead—that is part of the Gospel; the victorious resurrection of those who sleep in Jesus Christ. "O death, where is thy sting? O grave, where is thy victory?" The grace of God can do all that for a man. It snaps the fetters, it links him on to immortality and eternal life by the same glorious Gospel. And Paul goes on a step further. He begins to write of the glorification of those whom Christ raises from the dead. He says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory".

That is Not an Appendix

to the Gospel; it is part of it. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life". In that gift there is the gift of the inheritance of the saints in light.

Dear friends, you may enlarge this building—please God, you will. You may amplify your conception of the Cross—please God, you may. You may rise to greater heights of the conception of God's love and God's grace. But that eternal work of Christ for you and me on that Cross can never be enlarged. Our faith has a unique basis: "Jesus Christ, the same yesterday, and to-day, and for ever".

Our faith has more than a unique basis; our faith has a unique experience. The early Church conquered the pagan world not by the immensity and solidarity of its theology;

it conquered the pagan world because it out-experienced the pagan world. Jesus Christ dwelt in the heart of the early Church. He throbbed there in all His power and His might; and the early Church could do no other than carry out into the world, not the story of the memory of Christ, but the message of a living Christ, indwelling her own heart, the message of the Spirit passing through the Church as living streams of water. Do you wonder that Paul cried, "I reckon that the sufferings of this present world are not worthy to be compared with the glory which shall be revealed in us"? Our faith has a unique basis, a unique experience, and a unique future. And the Church is the custodian of that precious truth.

There you have an adequate basis of all preaching and service—Jesus Christ crucified, Jesus Christ risen again for our justification, Jesus Christ at the right hand of God, who ever liveth to make intercession for us, and Jesus Christ henceforth expecting until all His enemies shall have become His footstool. Jesus Christ Himself in the midst of this company gathered in this new house of prayer.

There is the Basis,

there is the inspiration, there is the material for the sending out of the light and the truth of God in Christ from this new-born church. The facts and the experiences of faith should produce a quenchless argument for patient and enduring service. If a man knows the power of the Gospel and the grace of God in his own heart, you cannot tie that man down. And if a church gets into the grip of the grace of God, it will soon get into the grip of the problems of the district in which it is placed. The one is the corollary of the other. No man can really know Jesus Christ as Lord without becoming His bond-slave. Preaching must lead to practice. Sainthood must lead to service. Character must lead to conflict. Worship must lead to work. Paul is not asking a favor; he is emphasising a resistless argument. Because of that great Gospel, because Jesus lives, because the Spirit works; therefore, because of Calvary, because of the empty tomb, because of the occupied throne,

Because of the Coming Christ,

that "therefore" should sweep us into holy, patient, sacrificial, abiding, and unswerving service for the Saviour of men. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord".

I like the word "stedfast." It means "seated." Jesus Christ is seated at the right hand of God. He has finished the work that God gave Him to do. There is no restlessness up there; there is no lack of assurance. He is seated there henceforth expecting. And you and I, by the grace of God, are to be seated; we are to keep in the saddle, and not easily to be thrown. Paul was well in the saddle when he wrote: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day". That is faith seated in the saddle, a faith that cannot be overthrown. And "be ye unmoveable". That is, be responsible for your convictions; don't expect your convictions to carry you about.

Take Care of Your Convictions

Be not moved away from the hope of the Gospel. Having done all, stand. Don't be ashamed of your convictions; but cherish,

and ask the Spirit of God to strengthen you. And be "always abounding in the work of the Lord". Not "work for the Lord," but "work of the Lord." Perhaps we do too much Christian work. Christian work is one thing, but the work of the Lord is another. God is asking us to carry out His programme. "Always abounding in the work of the Lord". And remember, wherever there is labor for Jesus Christ, and in Jesus Christ, that labor is never in vain. In God's time the harvest will be reaped.—*Christian Herald and Signs of the Times.*

THE LORD'S PEOPLE AND THE WORLD AS PORTRAYED IN THE SERMON ON THE MOUNT

(Continued from first page.)

now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause" (*John 15:18-25*).

In His High Priestly prayer, the Lord Jesus said concerning His own: "They are not of the world, even as I am not of the world" (*John 17:16*). The word translated world in this passage is from the Greek "kosmos", and means "world-system". What our Lord did say, is, that His own people, those that are drawn to Him, do not belong to the world-system of this age. They are separated from it unto Himself. And this is in perfect harmony with His own testimony concerning Himself, before Pilate, when He said: "My Kingdom is not of this world; if My Kingdom were of this world, then would My servants ("officers", A. S. V., marg.) fight, that I should not be delivered to the Jews; but now is My Kingdom not from hence" (*John 18:36*).

The Lord Jesus was a Heavenly Man in the earth. He was unknown by the world-system and by its rulers or princes (*1 John 3:1; 1 Cor. 2:8*), and so was also disowned and rejected by both the ecclesiastical leaders and the civil rulers (*John 1:11; 19:15; Ps. 2:1-4; Acts 4:25-28*). Neither the ecclesiastical leaders nor the rulers of the world-system had aught for Him, and so they united in rejecting and crucifying Him. The world-system therefore is guilty of the rejection and crucifixion of Christ, the Son of God and Messiah-King of Israel, because it knew Him not and hated Him. And the world-system has not changed, it hates Christ to-day. It is a kingdom in revolt to Christ.

The Lord's people are not of the world-system, even as He is not of the world-system. They have been drawn unto Him and so have been drawn out of the world-system. They are born from above, they have been born into the Kingdom of God and so are citizens of another country, even of Heaven. It is written:

"For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (*Phil. 3:20*).

The word conversation is from the Greek "politeuma" and means the seat of the government of which we are citizens, and of which we have both rights and responsibilities. It is translated "citizenship" in the American Standard Version. It will be noted that the Apostle says, "Our citizenship is in Heaven" (A. S. V.), which denotes and implies that it exists already, even now. Yes, the Lord's own are citizens of the Kingdom

of God and so belong to an Heavenly country. Yea, verily, in deed and in truth, the people of God are "strangers and pilgrims" upon the earth (*1 Peter 2:11; Heb. 11:13-16; 13:14*). They are strangers upon the earth because they are of foreign birth. They are pilgrims upon the earth because they are in a strange land and are passing through it on their way home to their Heavenly country. They, therefore, need not wonder that the world-system does not know them and that they are hated by the world. The world-system hates Christ, and so hates His people likewise. It hates them for Christ's sake, and separates them from itself, casting out their name as evil for His sake. Indeed, it has nothing for them. The Lord's people are the "poor", the hungry, the weepers and the persecuted ones in the world-system (*Luke 6:20-22*), if they are true to Him and live under the power and influence of their Heavenly position, calling and hope. The Lord's true people shall suffer persecution (*II Tim. 3:12*).

3. The Lord Enjoins upon His People Not to Resist Evil, and to Have a Bountiful Spirit toward All.

They are to be self-denying and self-sacrificing. They are to love as He did and does—unselfishly, disinterestedly and without being influenced by the thought or hope of any return. They are to imitate their Heavenly Father in His highest perfections, which are mercifulness and love to those who are thankful and unthankful. They are to give up personal rights, to endure and suffer wrong in order that they may live in peace with all. They are not to avenge wrong done to them, but to overcome evil with good.

The great principle of non-resistance is the sublime Spirit of Christ and the Cross. It is written:

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (*1 Peter 2:21-24*).

The truth of non-resistance is clearly expressed in the writings of the Apostles, which, as we know, are addressed to the saints. In writing to the Church at Rome the Apostle Paul says,

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head: Be not overcome of evil, but overcome evil with good" (*Rom. 12:17-21*).

The Apostle Peter says,

"Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (*1 Peter 3:9*).

The Scriptures clearly teach that love to all, under all circumstances, is the law of

(Continued on page 9.)

MESSAGES FROM THE WORD

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL
AND DEVOTIONAL

"ALIVE FOR EVERMORE"

BY CHAS. F. REITZEL, *Author and Bible Teacher, Altoona, Pa.*

One would suppose that some people were Christians only during Lenten season, and that the other part of the year they were nothing more than common, every-day sinners. How sad, how extremely sad are some of these things. The Church seems to have lost sight of the fact that He who now liveth and was dead, is "alive for evermore". If Christ means anything at any time to a believer, then He should mean fully the same to him the whole year around, for He is the "same yesterday, and to day, and for ever".

Is it not a fact that Christ's death atones for our sins just as much on the other 364 days of the year as it does on Good Friday? It surely does. And isn't it a fact that He is as fully our risen, glorified Lord on the Fourth of July, in mid-summer, as He is on Easter Sunday? He surely is. He is alive not only on Easter, but "alive for evermore". Good Friday adds no increased merit to the finished work of Christ. And Easter Sunday offers no additional superiority to the hope in Christ concerning the believing dead. Other days in the year are just as full of hope. The force or potency of the Gospel is not dependent upon days. Or let us state what we mean in a little different form. If the merits of Christ's work are confined to Lenten season alone, then the Lord pity the church member who dies outside of Lent. And what if Christ should return out of Lent? What would happen to those who have fallen asleep in Him? Would they perish? One would suppose so, if the merits of Christ's work are in force only forty days out of the three hundred and sixty-five of the year. And remember, we would not have Christianity stressed less during these certain days and seasons of the year, but rather that an equal emphasis be placed on Christ and the things that relate to the Christian life the remainder part of the year. But the sad and tragic fact is, as it seems to us, that we have taken the emphasis from Christ, a person, and transferred it to days or things. Mark you, days did not die for our sins. And certain seasons of the year did not rise from the dead for our justification. But Christ did, and so keep the emphasis on Him.

Take the personal element out of the Gospel and there is nothing left but what, to a lesser or greater extent, might be found in any one or all of the great false systems of religion, namely, a mere code of morals. It is the personal element that constitutes the great outstanding distinguishing mark of Christianity. Mohammed and Buddha and Confucius, all have their codes of morals, but they have no power to project themselves. At best, they are but dead things. They are helpless to carry out the very precepts they enjoin. They are not self-executive. They have no strength to make good their hopes and promises. They are not incarnate. They need to embody themselves in some living, risen, omnipotent man, and then to have that living, risen man come

and dwell within each one of the followers of those codes of ethics and the rest would be quite easy.

We speak of Christ as having made atonement. We should say, He is that atonement. By the work of the Father He has been "made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). And Jesus says, "I (not a code of morals or ethics) am the Way; by Me (not a day or a thing) if a man shall enter in he shall be saved" (John 10:9). Some speak of Christ as the way-shower. Beloved, He is the Way—He is the Way, the Truth, the Life. He is more than a finger board or guide-book—He is the Road itself. He is more than a book of true maxims—He is Truth itself. He is more than rules and regulations for obtaining and regulating life—He is Life itself. We dare not simply say, Be baptized and be saved. An ordinance is not a person and an ordinance cannot save. We dare not say, Keep the Sabbath and you will be saved. It takes a person to save us and a day is not a person. We dare not say, Do good works and be saved. Good works have no power by which to save us. So any scheme that offers us salvation in anything less than a person and that person the Divine Son of God, is faulty and is not of God and hence cannot save us.

And isn't it strange that post-Easter and post-Lenten dances have grown so popular in these days, and their popularity seems to be in the same proportion that religious stress is placed on certain church days and seasons. The announcement of these worldly functions following immediately these church seasons has become a byword on the lips of the rabble of the street. To the worldling, or the man who feels no interest in the things of Christ, Christianity looks like a huge joke. And do you wonder? What would you think of the man who paraded his patriotism and yet only obeyed the laws of the land on the Fourth day of July or on Washington's birthday? You would think him to be a fraud and a sham, and in need of a little Americanization. Do not be surprised if a cruel and ungodly world think the same of some of us.

WOMAN AND HER SPHERE

MARGARET C. WORTHINGTON

At the commencement of this Gospel age, God distinctly made a place of service for women. He has indeed always had service for her, as the Old Testament abundantly shews. So has Satan, and God's Word has made that plain too.

In the present age of grace, woman in Christ has been restored to her original place in Creation, though as a member of the human race, in which she made the first move in the Fall, must still await the perfect restoration of the new order, which will commence with the Coming of "the Second Man, the Lord from Heaven".

To women, the benefits of the Gospel, in countries known as Christian lands, have been of priceless value; yet in these very lands, women bearing the name of Chris-

tian are, to an almost universal extent, shewing flagrant disregard to the commands of the Holy Spirit given expressly for them.

Years ago, when the writer was a young woman in her father's house, there opened to her view in the then increasing freedom of women, two prominent facts,—that with the liberty for Christian women, there would come the same for the women of the world. This is here today. But this freedom seems to have entangled Christian women in an actual license to disobey the Bible, seemingly unconscious that following the example of the world is just following Woman the First, who, at the instigation of one who has become "the god of this world", decided there was "no harm" in eating of the forbidden tree; from which disobedience to God, untold sorrows and unmeasured tears have filled millenniums, especially where the true God was unknown. But where His will may be discerned, and yet is disobeyed, to what dreadful sequence this will lead may be seen by reading the prophecies of Isaiah and Jeremiah, where is given the portraiture of women that helped toward the disintegration of the whole Jewish social order of their time, the national ruin being punishment from God.

When the Lord God created woman He placed her in a protected position, and His commands continue to be protective, for those who abide in the will of God are in the only safe place. In the 11th chapter of I Corinthians, St. Paul, by the Spirit, has written a rescript in regard to women praying or prophesying with uncovered head; for as her head is not the governing head, she should therefore have a veil, or covering, "because of the angels". On the face of this last statement taken in its literal meaning, and no other seems better, we may believe that the holy angels may grieve at seeing women in the church out of the will of God. And if holy angels observe women, may we not be observed by unholy angels? Reading lately the confessions of a woman saved from the awful snares of Spiritism, we noted that she began dipping into the occult through something from the pen of Sir A. Conan Doyle to the effect that he considered every woman an undeveloped medium. It may possibly be true that woman's peculiarly delicate nature, given by the Creator to fit her for His own special sphere for her, leaves her more open to the deceits of the "power of darkness" when not protected by obedience to Him. Obedience would have protected Eve from deception by the Serpent.

The writer was recently teaching the same chapter in a Bible class, and the matter of women having long hair, which is there said to be "a glory", came into discussion. One woman present declared her disagreement with the class teaching, yet it is God who there refers to His creation of a womanly crown of long hair.

The woman who professes to believe God, cannot be doing well when assuming the style in dress of the woman who, says St. Paul, "is dead while she liveth"; that is, spiritually dead. Typical of the spiritual servant of the Lord, the Nazarite of old was to "come at no dead body". The clothing of the Lord's witnesses should bear the stamp of sanctity, evincing spiritual, not worldly, living.

In the New Testament, the Lord speaking of those He calls "My handmaidens", implies they shall have the privilege of service by the name He gives them, and it is not by

accident that He places in juxtaposition with the mention of 'good works of women professing godliness'. His commands as to modest apparel.

There are fashions in vogue today that are a degradation to women.

Dress has an effect on the mind of the wearer. Mothers who are dressing their young daughters in a preparatory style of disobedience to the Bible, are setting up that standard in the home, which is the early and natural environment of a girl's life, and where first lessons are learned. While writing this article we happened to pass a building where basket ball is played. Our attention was arrested by the voices of four girls coming out the gateway. They were about fourteen or fifteen years of age. Two of these young people had hosiery rolled down, one entirely to her shoes, and another nearly so, walking thus on a public street. Such indecorum has a deleterious effect on the character of yet immature young women, and on their acquaintances who look on.

The Lord Jesus wrought His "beginning of miracles" in a home, in Cana of Galilee. There we see His mother, ever holy in her example, leading in obedience to Him, saying to the servants, "Whatsoever He saith unto you, do it". He required the household waterpots to be filled with water. Water is a Scriptural type of the Word (*Eph. 5:26*). And when they were "filled", the servants found the power of the Son of God working a miracle—the miracle of a "new creation". Now if we are not filled with obedience to the Word, then the Word is not filling us for God to work in us and through us to manifest a "new creation".

"Blessed are they that do His commandments, that they may have a right to the tree of life", forfeited through the disobedience of the first Adam and his bride, but the everlasting inheritance of the true Church, the fair Bride of the Last Adam. Who came to earth to do the Father's will (*Heb. 10:9*), and He fully obeyed the Scriptures. Let us, Christian women, follow Him through our wardrobes. Saintly Andrew Murray says, "When you know that God is telling you to do a thing, you feel sure that He gives the strength to do it". Let us hear Him in His Word and obey.

"THE SIGN OF A MAN'S KNEES IN THE SAND"

BY A. W. BAILEY OF THE SOUTH AFRICA GENERAL MISSION

For three and a half years there had been neither dew nor rain in Israel. Their dire distress had divided the people into seven companies. Spiritual dearth and declension in our own land today seem to have divided us into similar companies. The story of Israel's dearth is told in James 5:16-18 and the 17th and 18th chapters of 1st Kings; ours is told in press and pulpit, playhouse and prison-house, courts and capitols—everywhere.

Company One. The Ahabite self-seekers. "Ahab went up to eat and to drink" (*1 Kings 18:42*). Feeding their stomachs and gratifying their craze for amusement and pleasure, the Ahabites are a mighty company in America today.

Company Two. The mourners over the drought. The Scriptures do not need to mention this crowd. They are a sure crop in every drought. We can see them gazing mournfully at the deep cracks in the earth—

signs of the worst drought Israel ever had suffered, but they were not closing a single crack by their plaints.

Company Three. The seven thousand who had not bowed the knee to Baal, Israel's modern religion (*1 Kings 19:18*). But neither were they bending their knees to Jehovah to any apparent purpose. Looking for the restoration of the worship of Jehovah in Israel, they were doing nothing effective to bring it to pass. They represent the solid but silent body of Church members who today listen appreciatively to an orthodox pastor, or without protest to a destructive modernist.

Company Four. The straddlers, or "middle of the road" men. The sample shown was Obadiah. He was a believer in Jehovah and a supporter of the prophets, but running with the machine (*1 Kings 18:3-16*). He tried to look out for the glory of God with one eye, and for his position in Ahab's corrupt court with the other. Obadiah's name can be written many times, with varying spelling, in our land today.

Company Five. The bread and water prophets. A hundred prophets of the Lord, in a cave, divided into two camps, looking for their bread and water. This is perhaps the saddest spectacle on the whole horizon. Here were men, called of God to the prophetic office, and having God's message, hiding from danger in a cave, looking to Obadiah for their daily supply of bread and water, but neither preaching the Word nor praying for a revival.

Company Six. The sky-gazer—a lad with an intent, wistful face, gazing upward, looking for the "sign of a man's hand in the sky" (*1 Kings 18:43, 44*). Spiritual, unselfish, unworldly, we love the lad; yet he was doing nothing to bring to pass that for which he longed. We must look beyond the gazers for the sign of a revival to find the man whom God used to turn the tide.

Company Seven. One man—Elijah. He wrote in the sand the sign for which God was looking—"the sign of a man's knees in the sand." It was when Elijah furnished that simple sign, which any one of the others might have furnished, that there was the "sign of a man's hand", "a sky overcast with clouds", "a sound of abundance of rain", and "a very great rain". Clad in an ox-hide mantle, knees in the sand, and head between his knees, one man won the victory.

While the Ahabites today look for their restaurant signs and movie signs; while the calamity mourners look for more and deeper cracks in the spiritual life of the Church; while the seven thousand with dustless knees listen with equal urbanity to orthodox or modernistic sermons; while the Obadias look to see some Ahab for the signals of the machine; while the hundred prophets of the Lord look for their "bread and water" instead of declaring the whole counsel of God; while the sky-gazers gape for some supernatural sign in the heavens;—God is watching for "the sign of a man's knees in the sand".

In what respect does the one differ from those of the other six? Not physiologically—he was a man. Not psychologically—he was a man of like passions. Not theologically—he was a righteous man; but so are all believers in Christ. He differed geographically—"As Jehovah liveth in whose Presence I stand" (*1 Kings 17:1*). He lived in God's Presence, hence his knowledge of God's will, his courage and certainty in prophecy, and his resistless power in prayer. His

life was not Ahab-ward, nor earth-ward, nor other-ward. Therefore he furnished the sign for which God looked, and is still intently looking—

"The Sign of a Man's Knees in the Sand"

"WHO GAVE HIMSELF"

I TIMOTHY 2:6.

"Who gave Himself a ransom for all to be testified in due time".

The "Who" of this verse relates back to the One mentioned in verse 5, "The one Mediator between God and man, the man Christ Jesus".

"No Man Taketh It From Me"

Christ, in speaking of His death on the Cross of Calvary, said, "No man taketh it from Me, I have power to lay it down and I have power to take it again; this commandment have I received of My Father". What! Did not the Jewish mob take Him, bring Him before Pilate, the Roman Governor, and accomplish His conviction, demanding His life? And did not the soldiers of the great world power of that day take Him by force and nail Him to a rugged cross? Most certainly they did, but they were merely pawns on the great chess-board of God's eternal plan for man's redemption. It was a case of the wrath of puny men working out the Glory of God.

"Mine Hour Is Not Yet Come"

It is written: "Then they sought to take Him but no man laid hands on Him because His hour had not yet come". "These words spake Jesus in the treasury as He taught in the Temple, and no man laid hands on Him, for His hour had not yet come". Jesus said to His Mother at the marriage feast in Cana, "Woman, what have I to do with thee? Mine hour is not yet come". Then later to some of His disciples, "Sleep on now and take your rest. Behold the hour is at hand and the Son of Man is betrayed into the hands of sinners".

When His Hour Was Come

Mark, the inspired historian, is very brief and says simply, "And as soon as he (Judas) was come he goeth straightway to Him and said, 'Master, Master,' and kissed Him". But John fills in with, "As soon as He had said unto them, 'I am He,' they went backward and fell to the ground". This is conclusive, incontrovertible and indisputable proof that the man, Christ Jesus was almighty and could have easily escaped from His enemies indefinitely.

Even to the agent and representative of the mighty Roman Empire Christ could say, "Thou couldest have no power at all against Me, except it were given thee from above, therefore he that delivered Me unto thee hath the greater sin". The one above and behind the world rulers, was, is, and will be Satan until Jesus comes again and destroys him with the brightness of His coming. Pilate's sin was great but the Devil's sin is the greater and terrible will be his punishment in the future.

The Hour of the Slaying of the Passover Lamb

God's clock always strikes on time. No mere man nor combination of men or demons led by the Devil can delay it one second. "These words spake Jesus and lifted up His eyes to Heaven and said, 'Father, the hour is come'". This hour was the hour when the Passover Lamb was slain. When the hour came men naturally carried into effect the Divine program as it is written: "Him

being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain". Even at that, He did not expire as others have and must under like circumstances. He gave up the ghost. He dismissed His spirit. He had power to do it and so, "He gave Himself a ransom for all."

Material Wealth of Earth and Planets Could Not Redeem Us

Think of the material wealth of Christ, who could say, "For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine". If I were hungry I would not tell thee, for the world is Mine and the fullness thereof". "The silver is Mine and the gold is Mine, saith the Lord of Hosts", and Christ said, "All things that the Father hath are Mine". God's wealth in flesh, fur, ivory, ostrich plumes, whale-bone and oil, gold, silver, brass, precious stones, et al. and all things of the Father belonging to Christ, how rich He is! What stupendous wealth is in and on the earth alone, and this but one of a million planets!

Astronomers calculate that the myriad stars visible through the most powerful telescope is but a part of a larger system so vast it is incomprehensible. These planets are all His and make up a material value unthinkable, incomputable. "For by Him were all things created, that are in Heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or powers, all things were created by Him and for Him, and He is before all things, and by Him all things consist". But this wealth was not enough for the redemption of our souls.

Indeed the soul is of more value than all material wealth, for Christ said, "What shall it profit a man if he shall gain the whole world and lose his own soul". Think of that, ye who are dwelling at ease in Zion! Think of it, ye who are putting the gathering together of material wealth ahead of obtaining the true riches. He did not give this wealth as a ransom for us.

Material Wealth of Heaven Was Insufficient

Ponder for a while on the wondrous wealth of the manifested glory of Christ in the ages before His Incarnation. "The glory I had with Thee before the world was". Of the external appearance of God the Son, the insignia of His Eternal Majesty the inspired John wrote, saying, "And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow and His eyes were as a flame of fire, and His feet like unto fine brass, as if they burned in a furnace and His voice as the sound of many waters. . . . and His countenance was as the sun shineth in his strength, and when I saw Him I fell at His feet as one dead".

This is what He deprived Himself of when He came to earth, for, how could any human being see it and live? But He did not give this for our ransom price. It was not enough.

We Are Not Redeemed by His Blameless Life

Then think with me of the richness of His life while here on this earth. Thirty-three years of perfect righteousness amid the unrighteousness, the filth, mire, and sinfulness

of this world. Rubbing shoulders with the hard, sinister, outwardly religious scribes and Pharisees, the up-and-outs, coming in contact with the publicans, harlots, the moral lepers, the down-and-outs.

The spotless purity, the perfect righteousness, the Divine Holiness of His life amid the exceeding sinfulness of this world. Never a word out of place, never a wrong or an impure act. The holy walk of the Obedient Servant, the perfect fulfilling of the Law which demands rectitude of thought, word, and deed continuously. . . . But He did not give the living of this perfectly holy life for our salvation.

He Gave His Own Life for Love of His Enemies

What He gave was far different from any of these things, wonderful though they are. The Word of God says, "Greater love hath no man than this, that a man lay down his life for his friends." The greatest, highest, most complete and perfect manifestation of human love is that a person give his or her life. When one does that, one gives all, for without life, he or she has none of these other things, no power to possess them and no capacity to enjoy them. God, the Holy Spirit tells us that, "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us". Man might die for a valued friend, one who had been good to him. Yes, a man might chance or even give his life for a noble, heroic impulse. But Christ died for those who hated, rejected, despised, and rebelled against Him. For those who were impure, unholy, defiled, mean, despicable, worthless, and good-for-nothing. He gave His life, His own body, Himself. That was His best, His all, and the only sufficient ransom for all.

We Are Saved By Faith in His Personal Substitution

It is not belief in His spotless life, it is not belief in the beautiful glory of His Eternal Deity, it is not believing that He possesses all the material wealth of this great universe that saves us. It is not believing any or all of these things but simply believing in the Person of Jesus Christ as delivered for our offences and raised for our justification. That is what saves us, a personal faith in Him as dying in our stead. In Him, as the One who put away our sin by the sacrifice of Himself.

Best of all, His redemption was for all. He gave His all for all. It was a universal gift. Beloved reader, have you received the greatest gift of the ages? Or are you despising the riches of His Grace and Mercy?

Thy life was given for me.
Thy Blood, Oh Christ, was shed
That I might ransomed be,
And quickened from the dead.
Thy life, Thy life was given for me,
What have I given for Thee?

—Unknown and yet well-known.

MY FATHER'S THOUGHTS

How can a child toddling at its father's side read his thoughts, and discern his motives? And my Father is God! the great God of Heaven! So there must be many things He does for me, and to me, and with me, that I cannot at present understand, and which it will be very hard for Him to teach me and explain.

And if I am not to stumble, and blunder, and complain, I shall have to get to the heart

of His "hard saying," "Blessed is he that is not offended in Me". I shall have to take His tender warning to my heart.

DR. NORTHCOTE DECK.

A GREAT HEART FOR A MIGHTY HOUR

By T. C. MARSHALL, Editor "The Converted Catholic," New York

Suggested by the French motto, "Grand cœur pour grande heure."

A mighty hour of Darkness! Moon and sun,
With all the stars, conspire to let no light
Fall on thy heart, while thou dost war with one

Whose are all weapons of infernal might.

O soldier of the Cross! stand fast!

For souls of men and issues vast

Depend upon a winning fight.

Thy glorious God of All-sufficient power
Give thee great heart for every mighty hour!

A mighty Lonely hour! When thy Lord
Christ

His very presence seems to e'en deny;

When all that thou for Him hast sacrificed,

Though bound on altar seems aloud to cry:

O soldier of the Cross! beside

Thee stands in love, the Crucified,

Thy every want to satisfy.

Thy glorious God of All-sufficient power
Give thee great heart for every mighty hour!

A mighty hour of Sorrow! When thy heart
Is crushed and bleeding 'neath a weight of grief,

When, spite of resignation, tears will start,

And Satan tempts thy soul to unbelief,

O Soldier of the Cross! The Dove,

Thy Comforter, descends in love,

To give thy soul His sweet relief.

Thy glorious God of All-sufficient power
Give thee great heart for every mighty hour!

A mighty hour of Battle! When the rush

Of onset bears thee far into the fray,

When flying foe is chased, and in the flush

Of war thy hand for God is swift to slay,

O Soldier of the Cross! Lead on!

Be not content with 'vantage won,

But forward press till dying day.

Thy glorious God of All-sufficient power
Give thee great heart for every mighty hour!

A mighty hour of Woe! On left and right,
The foe infernal victor seems to be;

Thy comrades from thy side are put to flight,

And for thyself no succor canst thou see,

O Soldier of the Cross! Be true!

Thy Judgment Day keep then in view;

In patience wait—but never flee.

Thy glorious God of All-sufficient power
Give thee great heart for every mighty hour!

The mighty hour of Death! When all the
war

With Prince of Hell and all his host shall
cease;

And when thy crown to take, thou stand'st
before

Him thy soul loveth, thy sweet Prince of
Peace;

O soldier of the Cross! Be thine

A joy to make thy face to shine,

Which through all ages shall increase!

Thy glorious God of All-sufficient power
Give thee stout heart for that tremendous
hour!

SPECIAL BIBLE STUDY DEPARTMENT

SUGGESTED OUTLINES

GOD'S FORGIVENESS OF SIN

Man's sin and God's forgiveness are the constant theme of the Scriptures. The God of the Scriptures is a forgiving God (*Mic. 7:18; Is. 55:7*).

The man whom God calls blessed would not be the man who never sinned, but the man whose transgression is forgiven and whose sin is covered (*Ps. 32:1*).

The song of the redeemed, in the Glory will be the song of God's redeeming love and forgiving mercy (*Rev. 5:9, 10*).

God's forgiveness of sin, in mercy, is full and complete. When He forgives, He leaves not a trace of sin (*Mic. 7:19; Is. 38:17; 44:22; Ps. 103:3, 12; Jer. 50:20*).

Indeed, in the New Testament we are taught that the believer stands before God, clothed in a righteousness of His own providing and acceptance—Christ Himself imputed to the believer (*Rom. 4:25; 5:1; I Cor. 1:30; II Cor. 5:21*). The believer is justified before God; that is, so perfectly cleared from every charge of guilt as though he had never sinned. It is instructive and helpful to note the many things God is said to do with man's sins.

1. **We have the idea of covering them** (*Ps. 32:1*). Here we get the thought of the mercy-seat, where the blood of atonement covered the sins of the people, and God passed over them because of the blood (*Rom. 3:25*), which blood, was a type of the Blood of Christ to be shed in due time. It expresses the value of the Blood of Christ—God's value of it.

2. **The thought that God will "abundantly pardon"** (*Is. 55:7*). It denotes thoroughness, freeness and grace. But it will be observed that pardon is no New Testament word, neither is the doctrine that God pardons sin a New Testament doctrine. The New Testament believer is not merely pardoned of his sin, but he is justified and his sin has been taken away by Christ. The man who is pardoned is still guilty but had mercy shown him in the suspension of the sentence pronounced upon him because of his sin. But the New Testament believer is justified, so that he stands before God as perfectly free from any guilt of sin as though he had never sinned.

3. **The immeasurable removal** (*Ps. 103:12*). It expresses the absoluteness of forgiveness, the eternal separation of the sinner and his sins. The believer is "loosed" from his sins by the Blood of Christ (*Rev. 1:5, A. S. V.*).

4. **Casting them behind His back** (*Is. 38:17*). It denotes God's absolute refusal to see them, as a man can not see what is behind him. The believer's sins and iniquities God remembers no more (*Heb. 10:17*).

5. **Blotting them out as a thick cloud** (*Is. 44:22*). It means that they disappear beyond the possibility of sight as smoke vanishes away. The sins of the believer have been taken away by Christ—"by the sacrifice of Himself" (*John 1:29; Heb. 9:26*).

6. **Casting them into the depths of the sea** (*Mic. 7:19*). It means drowning them as Pharaoh's host was drowned in the Red Sea (*Exod. 14*). It means their putting away

so completely that they can never appear again.

7. **He will remember them no more** (*Jer. 31:34*). This is twice quoted in the Hebrew Epistle (*8:12; 10:17*). It teaches the practical annihilation of all our sins, by virtue of the sacrifice and Blood of Christ. They are gone for ever, and are entirely blotted from the memory of God.

It is to be remembered that the only condition to the obtainment and the enjoyment of this blessed forgiveness is faith in the Lord Jesus Christ, who died in the stead of sinners on the Cross of Calvary and who now lives at the right hand of God as the believer's High Priest and Representative, the federal Head of a new and spiritual race, which is absolutely linked with Him in all that He is before God in the purposes of God (*Acts 16:31; Eph. 2:8-10*).

Dr. George F. Pentecost relates the following beautiful story:

"Some years ago a city missionary in Boston found a young girl in a police prison. She had been arrested the night before with a number of companions—men and women—in a disorderly house. The missionaries found her broken down with shame and despair, wretched and hopeless. She told her sad story. A few months before she had come from the country to the city to obtain greater freedom and more remunerative employment than the narrow sphere of her father's farm offered. She found work in the city hard to get, and wages small, and fell into a sad state of disappointment. Too proud to go home and confess failure, in an evil hour she listened to the tempter, and was led into sin. A career of a few months found her abandoned, with character gone, without friends, cast upon the pitiless world, from which she took the only refuge open to her—membership in a community of sin. Shamed and penitent, she was hopeless as towards God and her earthly father. The missionary urged her to tell her name and her father's address, that he might communicate with him, and arrange for her return to her country home. But, no; she had disgraced her father's name, done him foul wrong, and would reveal neither her name nor her father's residence. Besides, she said, 'My father is a good man, a Christian—an office-bearer in the church. I am sure that he would not take me back. I know what he will do if he should hear of my fall—he will count me as dead; my name will never be mentioned by him, nor in his presence; he will cast me out of his heart and life.'

"After many days, and much entreaty, the missionary prevailed upon the poor girl to reveal her father's name and address. Immediately he wrote the father the story; how he had found his daughter, and what was her present state of mind; entreating him to write to his child and take her back. The next day's post brought a letter from the father, on the outside of which, in large letters, was written the word, 'Immediate.' Inside, in substance was this: 'My darling child: I am sorry for you. Notwithstanding all that has befallen you, I love you with all my heart. As God forgives my sins, so do I freely forgive your offense against me and our good name. Do not delay a mo-

ment. Come to me. All that love can do to restore and make you right again shall be done.'

"That was forgiveness. Where was it? An experience in the fallen daughter's heart, a swelling love in her father's heart? The coming of that letter revealed to the child the state of her father's mind toward her. It opened the door of her prison house of shame and despair. It set her free to go home. That is what the Psalmist meant when he said: 'There is forgiveness with Thee'. That is what Jesus meant when He said: 'He hath sent Me to preach glad tidings to the poor, to heal the brokenhearted, to preach deliverance to the captives, the recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord' (*Luke 4:18-20*)."

THE LORD'S PEOPLE AND THE WORLD AS PORTRAYED IN THE SERMON ON THE MOUNT

(Continued from page 5.)

Heaven's representatives on earth. Taking revenge is entirely foreign and antagonistic to the Gospel of Jesus Christ, and to Christianity and a Spirit-filled life. To pay men back for the evil they do us and to avenge ourselves upon them, is to live and act according to the inclinations of fallen human nature and the spirit of the world. It is to act inconsistent with the Spirit of Christ, who exemplified the law of non-resistance to evil and "love" in His life as well as in His death.

King Henry VI. of England has it said of him: "He never forgot anything but injuries". And of Cranmer it was said: "If you want to get a favor from him, do him a wrong". The highest eulogy ever paid President Lincoln was that of Emerson, when he said: "His heart was as great as the world, but there was no room in it to hold the memory of a wrong". Luther said: "Whenever I look at Peter, my very heart leaps for joy. If I could paint a portrait of Peter, I would paint upon every hair of his head, 'I believe in the forgiveness of sin'". C. H. Spurgeon gives the following advice: "Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness". A little blind girl, when asked what forgiveness is, replied: "It is the odour that flowers breathe when trampled upon".

Charles Jerdon relates the following incident which very beautifully illustrates the truth of non-resistance of wrong.

"One day, when the horse of a good man in Massachusetts happened to stray into the road, a church neighbor put the animal into the public pound. Meeting the owner soon after, he told him what he had done, and added, 'If I catch him in the road after this, I'll do just so again'. 'Neighbor', replied the other, 'a night or two ago I looked out of my window, and saw your cattle in my meadow, and I drove them out and shut them in your yard, and if ever I catch them there at any time, I'll do it again'. The man was so struck with the reply that he at once took the horse out of the pound, and paid the charges himself".

We are to watch in prayer, to persevere. Someone has said, "The most important half-hour of prayer is the half-hour we have stopped praying, because we have given up."
—Rev. R. H. Glover.

GENTILE DEPARTMENT

Continuing the Russia Evangelization Society

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are requested to indicate their own desire as to the use of their gifts. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 182 Main Street, Toronto.

The missionary activities extend to the following places and parties:
RUSSIA—The All-Russian Union of Evangelical Christians, the All-Russian Baptist Union and unattached missionaries and Gospel Associations in various parts of Russia and Siberia.
UKRAINIA—The Kiev Union of Evangelical Christians.
GERMANY—The Bible School, Missionary work and publications of the Light in the East Society;
J. Thiessen—Pastor Lohman's Bible School.
AUSTRIA—Pastor Pfarrer Monsky's Mission in Vienna, with seven workers.
HUNGARY—Mr. Eugene Nagy.
POLAND—John Kovalchuck, Wladyslaw Gielec, George Nazaruk, J. Perelman, Fred Stetler, Josef Mrozek.
ROUMANIA—Mr. and Mrs. Richard Hill; Mr. Josef Meumok.
CZECHOSLOVAKIA—Charles Lukesh, Edna Kauffman, Miss Hollas, Prof. V. Martinkovsky.
FINLAND—A. V. Dobrinin, his monthly magazine, "Faithfulness"; read by Russians in twelve countries.
FRANCE—Prince Vladimir Nigeradze, Paris.
BULGARIA—Paul L. Mishkoff, two colporteurs, two Bible women, a Bible Hall and reading room, the monthly magazine "Spiritual Renewal."

ANOTHER NEW MISSIONARY RETURNING TO HIS OWN NATIVE LAND TO CARRY THE GOSPEL TO HIS PEOPLE

MR. NORMAN J. SMITH,

Secretary American-European Fellowship,
156 Fifth Avenue, New York City.

MY DEAR MR. SMITH:—

May I write somewhat more in detail concerning the subject of our conversation in your office on the evening of the 19th inst., namely; My cherished desire for Christian service in my native country, Hungary.

As I have stated, I am about to receive a yearly retirement allowance for life, sufficient for my support and in addition to devote five dollars monthly for expenditures (printing, traveling, etc.), in connection with my prospective activities in Hungary. Thus by God's good grace my prayer of many years—to be enabled to serve my adorable Master—is about to be realized.

It is difficult to give a description in detail of the proposed work, as that will depend to a great extent on circumstances and conditions I will find after thorough survey of the field when I arrive there. I may state, however, that my activities will embrace preaching of the Gospel and to plead for its infallible truths, to call all classes to a full allegiance and loyalty to the Person of Jesus Christ as the only solution for all problems; appeal in His Name and for His glory for a sincerely devoted Christian life of faith, sacrifice, service and Christ-like conduct; the publishing periodically of a pamphlet for the promotion of these aims; also organizing local assemblies throughout Hungary, consisting only of members earnest and devoted in spirit to the same end of promoting the above objects.

As to my Christian experience and faith, . . . I stand firm in the belief that the shed Blood and sacrificial death of our Lord Jesus Christ is an all-sufficient atonement for sin unto salvation to all who upon true repentance accept it as such. I believe that He is the only begotten Son of God the Father; that He is the Saviour that taketh away the sin of the world, and that there is no other name given under heaven among men whereby we may be saved. I believe in the Holy Trinity, the Holy Scriptures as being inspired by God and given to man as the one True Guide to life. I believe that all who accept the atonement of Jesus Christ and put their full trust and faith in Him have eternal life. I further believe with all my heart that it is the duty and blessed privilege of all true believers in Jesus Christ to witness for Him as far as in them lies, and to lovingly render every service which tends to the mutual edification of the Church, the Body of Christ.

As I have stated, my desire is to give my whole being in service to my loving Lord and Master. I do not require or expect any finan-

cial support from your organization. I am, however, very desirous of having the co-operation of your American-European Fellowship organization, as well as its moral support, and to that end I most earnestly ask to be designated and recognized as its representative.

Faithfully for His glory,

E. G.

THE WORK OF THE LORD IN ROUMANIA

The Lord's work in the Bucovina, Roumania, is moving forward steadily in spite of great persecutions. All the devices of Satan are being tried to hinder the propagation of the Gospel, and yet praise Him who gives us the victory, the progress is steady. At times Satan has succeeded in seemingly defeating the efforts of Believers, but in the end glorious victories and many blessings were the result.

Work Progressing in Siret

In Siret the enemy has been extremely busy, and seemed to have attained his object in sowing discord among the Believers, but now we can rejoice, that, in spite of all tribulations, the Brethren have triumphed.

Several Believers have been baptized, and a number have confessed Christ. The Assemblies are gradually growing in Grace and also in membership. New Assemblies are also being formed in the surrounding villages.

District Conference in Siret

On Sunday, March 4th, we had a small district conference in Siret, at which representatives of over twenty Assemblies reported on the progress of the work. From all sides the joyful news was heard that a great hunger for the Word is being manifested in the rural districts, and numerous revivals are commencing. We praise Him for all. The Conference felt the presence of the Holy Spirit, and was a great blessing to all participants, who left for their respective homes, more determined than ever, by the Grace of God, to co-operate more closely and to do their utmost to bring the Glad Tidings to every village in the Bucovina.

The written Word has also been distributed, not as much as we would like to see, owing to lack of workers and funds, but still we praise God for what has been accomplished during 1927. There were distributed and sold from Siret over

10,000 Tracts,
1,500 Portions of Scripture,
500 Testaments,
100 Bibles,
2,500 Pamphlets, etc.

and these in seven languages, German, Ruthenian, Polish, Hungarian, Roumanian, Hebrew and Jargon.

We are also laboring among Israel and are confidently believing that the Lord of the Harvest will give the increase among His chosen people.

A Trying Experience

The experience of Mrs. Hill and myself last month will, we think give the friends an idea of how Satan is at work in this country. On my return home on January 28th I found Mrs. Hill in bed after a minor operation, and she informed me that I was to report to the Police. Next morning, I reported there and was informed that we had to leave the country in 24 hours! I informed them that it was impossible, as Mrs. Hill was sick in bed. So I had to obtain a certificate from the town Physician that she was unable to travel and we obtained a respite of twelve days. I was unable to go to the capital, Bukarest, as they had taken away my passport and all documents, so I sent a Jewish friend and got in touch with the Legation who promptly intervened with the result that the Ministry of the Interior promised to annul the decree of expulsion. This they did, but did not notify the authorities here. I was compelled to send another friend who obtained the necessary document on the eve of our expulsion. So you see dear friends, how much we stand in need of prayer; we need many prayer helpers, as we never know how long we will be able to labor here. Praise Him that we have an Overcomer, who can defeat all the plans of Satan!!!

Need for Funds

We also ask you to pray that we may receive more funds to develop the work, especially funds for the support of native workers, which means about twenty dollars per month, for each worker, and also additional funds for our tract and colportage department.

We take this opportunity of thanking all friends through the "Harvest Field" for their assistance through prayer, financial support, free literature and Scriptures. The Lord, out of His riches will, we know, repay liberally.

Mrs. Hill on Furlough

Mrs. Hill will be in the States on furlough from May until probably October, her address will be,

704 West Fleshiem St.,
Iron Mountain, Mich.

She will be glad to present the work here in the Bucovina to Sunday Schools, Bible Classes etc., as health permits.

Yours for Him always,
R. W. and L. V. HILL.

AN URGENT APPEAL

Philippople, March 29.

DEAR BRETHREN:—

Your good letter of March 15 is at hand. I was very happy to hear from you. Thank God we are not forgotten. Please accept an expression of sincerest heart appreciation for the Scofield Bible and Dr. Torrey's book as an Easter remembrance. Most hearty thanks for the tracts, too. I am not disappointed in the wealth of their contents. I find good material in them for the magazine.

We publish 1,500 copies of it each month, and it costs us \$40. I am glad to tell you that it is received very well, and is the only paper of its kind in Bulgaria. Now we began to publish a supplement for the Jews. You will see it in the April number.

I am very sorry that the old clothing is still in America while so many people here are naked. May God send funds to you that you may make the shipment as soon as possible. The need is great.

And then what about the Bible Hall? It is doing fine work for the Kingdom of God. But it is a great anxiety to me how we shall pay the rent with empty hands. We need you, dear brethren, at this time as never before. Pray for us. In the best of bonds, sincerely yours,
PAUL L. MISHKOFF.

CHEERING NEWS AND AN EARNEST APPEAL

Snojmo, March 26.

REV. W. S. HOTTEL,
Hamilton, Ont., Canada.
DEAR BROTHER HOTTEL:—

We had, praise the Lord, a nice meeting yesterday, five expressing their desire for full salvation as earnestly as could be desired. Considering that the people here are utter strangers to a new life experience, except as far as they have seen it in contact with our meetings, such experiences are of much more importance than in America.

We count upon faithfulness there to uphold us in prayer that a real outpouring of the Holy Spirit may draw many to the feet of Jesus, away from the wooden or iron or stone cross. That reminds me that you do not mention if some has taken up the family P. mentioned in the letter of July 8 last, for special prayer charge. The mother, though suffering from ailments, came again yesterday, almost three hours' walk, to be able to join in the service and the Lord's table. She related how the other children are persecuting her boy as a heathen, because he does not take part in the preparation for the confirmation and communion, and they even threw stones at him, so that through the heavy winter cap his head was cut and he came home all bloody. Will some one pray for them, please?

Regarding the necessary rooms, it becomes more insistent, because it not only hinders us from expanding, but it is becoming dangerous to health. I am all in after a whole day's services on Sundays. What good would my life insurance do me after my health breaks down?

Is there really no one to be found to loan some money on the double security of life insurance and a mortgage on the property to be bought? or if we could build something, this is the last year that 25 years' freedom from taxes is given on new buildings, and that is no small item in these parts.

In previous years even cash subvention was given by the State to support buildings to be put up, and this is the last form of encouragement given.

In the July letter I mentioned the tract printing, and thank the Lord that now I am able to prepare No. 8 for print. It would not have been possible without Sister Kauffman's assistance financially, since the support sent to me has fallen off to a great extent. That it is necessary to reach with tracts those we could not go to with our direct message is very evident, but we have also reached far beyond our district, as you might see if I sent you letters we have received. Here is one:—

"The tract, 'The Way, the Truth and the Life,' edited and published by you, came into my hands. It contains very good articles. I am sure that it is the love of God that prompts you to publish such beautiful things which can serve souls groping in darkness. . . . Therefore would be very glad if you could send me more copies, so I could impart them to others, while it is time."

And another:—"I ask for some kind help that I may use well and decently the long weary hours here in the hospital. I ask the reverend gentleman of the Holy Mission if you could kindly send me some book from the Holy Mission. I am a poor workman at the estate, and have not a cent to be able to get something myself."

This hospital is run by the State, but the nuns sit there as owners, not permitting any free visitations on our part, and if we go to see any one who wishes it and give out any tracts, they have a way to compel the handing of the tracts over to them by mean treatment, which the patients dread, being at their mercy. Of course, the literature is destroyed at once, only one time, at the evident instigation of a nun, one of the patients on my second visit

threw a torn Gospel of John under my feet, with some mean remarks added.

Now I must stop with incidents, lest I weary your patience. I hope that you see what influence the tract work has and what an inestimable help it is to us. Shall I then hazard the possibility of continuing to print them? The Lord bless you. Thankfully yours,

CHARLES LUKESH.

WORD FROM JOSEPH NEUMOHR

(Translated from the German original).

On December 25th, 1927, I and three Brethren reached the village of Granicesti, at 11 o'clock in the forenoon. We spent half an hour at the Assembly room, when the police appeared and wanted to arrest us, but the Believers there did not allow this, but insisted that we should first eat dinner, and then they would accompany us to the Primar (the Mayor of the village). The police left and we were sitting at the table to eat dinner, when the Primar appeared and commenced to beat us, and to make a great noise, compelling us to leave the table. We asked him why he was beating us, as we had committed no wrong, and if we had done anything contrary to the law, he should make a written accusation. He commenced to abuse us in the most vile language, calling us all manner of vile names, as if we were criminals, and abused us in all manner of ways.

Then he arrested us and had us brought to the Primaria (office of the Mayor). The whole village gathered there, over 300 men. The Primar again abused us and beat us in a most brutal manner before all the people, and the head teacher drew up an accusation in agreement with the Primar, stating that we had withstood the authorities, and had abused them. We had not said one word against the authorities, but they had beaten and abused us.

The local priest also made an accusation to the Prefect, the head official of that district, residing at Suceava, accusing us of having come to the village to agitate against the church which was against the law. Later we were taken on foot from this village with police escort, about 42 miles to the Prefect. We were kept in prison till the next morning, when the Prefect took a statement of the whole matter on the 27th December and turned us over to the head of the military police. Here we were kept till evening because the head man was not there. That evening we were turned over again to the police, and we had to sleep in the police station. We had the opportunity, praise God, to talk to the policemen about the Scriptures, and the Lord blessed the efforts for two parties formed themselves, one taking up our cause, and the other saying we were out of our minds.

The next morning, the 28th, we were again taken before the head of the military police and there we met a Roumanian priest, who examined us as to which sect we belonged. We discussed the Scriptures with the priest, with the result that he could not reply after awhile and was greatly ashamed before all his people. He could not show us a single point where we were in the wrong. The priest took the head official into another room and they spoke some time together, what they said to each other we do not know, but the head official said we were a pestilent insect, and that his duty was to turn us over to the court, as the Primar had accused us of resisting the authorities. We told him the accusation had been falsely made out, that on the contrary we had been abused and beaten. On the strength of this statement they sent us from post to post of the military police, of course on foot, and we had the opportunity of declaring the Scriptures to many police.

We returned to the village of Granicesti on the evening of the 29th, and as it was too late to see the head official, we had to sleep

in the village that night, the police permitting us to go to the houses of the villagers. In the morning we were called before the Primar and the Brother in whose house the Assembly was held was present. The accusation was altered according to the true facts, that we had been abused and mistreated. Then we were taken back the 42 miles to Suceava. On the 31st to the head of the military police and after he had read the corrected accusation he ordered us released from custody. The accusation however was turned over to the district court. We have had to appear at court once since then, but nothing happened and we will have to appear again when they notify us. Please pray, brethren, that we may stand firm in all these persecutions and be true and faithful in proclaiming the Gospel even under the most adverse circumstances.

With Christian greetings,
JOSEF NEUMOHR.

A MISSIONARY LETTER

The following letter was written in the Czech language by one of the converts of our Brother Lukesh's Mission to one of her unconverted friends, who is in the hospital, suffering with inflammation of the nerves, a very painful illness:—

"I am restless when I cannot go myself to see you. I will at least confide it to paper; perhaps you will read it. I am sorry you are discontented and that all things are disagreeable to you. I do not wonder, when you have lost the Faithful One from your sight,—have lost confidence in Him. To another you cannot go nor trust yourself."

"Hearing from Mrs. P. of a woman who died, you said that it is best when dead; then she will be rid of all. But there is a difference to die with Christ or without Him. All men dying without Christ would like to return to repair what they lost by their own faults, but it is too late to do it."

"Therefore, having opportunity to come to our Lord, we should not turn away from Him, and not make for ourselves difficulties which will detain us or lead us from the Lord Jesus. I am glad that He gives me this power and this joy, and that this joy cannot be marred by anything. I rejoice that He gives me and will still give the power through which I will be able to overcome all hindrances. I rejoice that He is my Lord and will be forever. I am glad, having this confidence and faith in Him that He will carry me over all hindrances which are in myself. I am contented very much and have continual joy, and I wonder often why others are not so contented. Surely it is neither money nor any other worldly thing; it is the union with our Lord Jesus."

"These are the questions which I give to myself, and you can put them to yourself also if you wish:—

"First. Against whom is man obliged to war? Certainly against self alone. And then, Do I look for a full reconciliation with God? Through the Blood of Jesus Christ? How do I behave before God? How do I wish to be judged, for life or death? Have I already the peace with God through the Blood of the Lord Jesus? Am I willing to accept the gifts of God? How are my thoughts? With whom is my communion, with the Lord or with the world? What is it in me that hinders that the Lord Jesus may be glorified through myself? Through whom do I conquer the hardships and disagreeable things? Am I aware in which way I am found?"

"Every man is a missionary, now and forever, for good or for evil, whether he intends it or not. He may be a blot radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be."—Dr. Chalmers.

SENT BY CHRIST TO PREACH. STARTLING STORY OF A PRISONER IN RUSSIA FOR THE GOSPEL'S SAKE

Please read the very striking narration of the missionary visit of Wilho Terho to Lapland, and how he accidentally stepped over the border into Soviet Russia and was SENT BY THE "GPU" TO PREACH THE GOSPEL to thieves, murderers and political prisoners in the prison at Murmansk on the Arctic Ocean. This experienced missionary and colporteur is now back in Finland, and should have \$25 monthly.

Helsingfors, January.

Russia Evangelization Society,
156 Fifth Avenue, New York City.

DEAR BRETHREN IN THE LORD:—

As I have already written, I sent our young brother Wilho Terho to Lapland at the proper season, and also to the Finnish coasts of the Arctic Ocean, for the distribution of the Scriptures and for preaching the Gospel.

To my great astonishment, he disappeared after a while, and I was much worried about him. Now I have gladness in reporting that he has returned, and he gives me the following report of his journeying and of God's blessings:—

DEAR BROTHER DOBRININ:—

According to the commission for God's work received from you, I went from Helsingfors to Rovaniemi, where I began at once to distribute Bibles. It was too late for a meeting, but I met some timber floaters, and their foreman, knowing I was a preacher, spoke to me about personal salvation. Many people listened with tears in their eyes, and at last we prayed. They said that in this district preachers of the serious teachings of the Gospel are much needed. The foreman gave me the addresses of many Laplanders, which I used later.

The following morning I went by auto into the depth of Lapland. In Sodankyla I spent the following day, having many interviews and distributing a part of my Bibles. On August 14th I arrived at Ivalo, and had a meeting the same evening in the house of a merchant. The assembly was very attentive. Pitkajarvi I reached by auto. Here I conversed with people and offered Bibles. To Salmi-Jarvi I next went, by motor boat over many lakes along the Norwegian frontier; then on to Parkino by auto, and on the way I visited an old Greek Orthodox monastery. I had conversations with the monks and distributed some Bibles among them. I had here a meeting the following evening, with a large attendance, especially men,—Laps, Fins, Russians and Carelians.

Visits the Old Fishermen

From Trifonovo I went out to visit the fishermen on the islands, the voyage lasting six hours. At Bummak there was a meeting in which several souls declared their wish to give themselves to the Lord. The meeting lasted as long as the steamer staid; then I went on to Vaihto-Lahti. Here I received a room for a meeting and started out to invite the people to attend. I did not know then that this village was on the very border of Soviet Russia. While I was informing the people about the meeting I came to a house where, having opened the door, I saw Russian red soldiers.

I had accidentally passed the frontier and was in Soviet Russia. The Russian Red Guards were amusing themselves dancing to the sounds of a Russian national instrument, a "garmonia." They asked me who I was. I answered that I was a preacher and was distributing Bibles. I had with me a portfolio with Bibles, and it happened that some photographic apparatus was also in the bag, though the camera I had left at a school on the Finnish side.

The Red Guards began to ask me about the Gospel, and I spoke with gladness about Christ, expecting no harm. After a time it became necessary to go back over the border and begin the meeting. But the Red Guards retained me and offered me tea, asking me to sit with them.

But suddenly the chief of the Guards de-

clared to me that I was obliged to stay with them for a while. I was abashed, thinking something was wrong, but the chief said:—

Searched by Red Guards

"You are a good lad, but I am obliged to send you rather far away." He called two red guards armed to be my escort, and they searched me on the spot in a separate room. Some things were taken from me. I was sent immediately under conduct to the village of Oserko, on the shore of the Arctic Ocean.

We made our way through swamps and over mountains, guided by a compass and without any road. We walked the whole night, making about 60 kilometers. My feet became wet higher than my knees.

Reaching Oserko, I asked permission to bathe and rest. The water in the sea was very cold, but I was glad to wash away the dirt of the swamps. I had a rest until 5 o'clock. I was questioned by the authorities of the "GPU," Government political investigators. A suspicion was expressed that I was a spy, but the chief showed an interest in the Gospel teaching.

People in the village heard that a foreigner was seized by the "GPU" and came to have a look at me. Here was a barracks for Red Guards, and I ate with them. The authorities let me go and see the strangers, fishermen and peasants, which were, I think, reds. I had a wonderful opportunity to speak with them about Christ.

The Gospel was a novelty to them, because the half-wild people here, even in the time of the Tsar, were far from Christianity and had never been in churches, as they told me themselves. During a whole week I had an opportunity to talk to them, and the head of the Guards showed interest also. But this was perhaps done in order to know my opinions and discover what I was doing. Of course, I did not speak on other things beside the saving Christ. People were very attentive. Once I asked the chief what they intended to do with me. He answered ironically: "We shall send you to Murmansk. There you could also preach your Christ crucified!"

Sent to Preach by the Reds!

I was sent to Murmansk by steamer, sailing over the ocean. We navigated for three days. During this time we met a storm, and also saw two immense whales. There was even danger that our little craft might be upset by one of them, "if he wished to rub his side against our boat," as the captain said.

I spoke, of course, with the men about God. We were swept by the storm far into the Northern Ocean, changing the course of our ship, and the captain approached me, evidently because I was known to be a religious man. "Now we are like Noah and his family," he said. "We are eight, and there are beasts with us. We could suddenly be thrown on a deserted island and then we shall start a new life." Really, we were just eight, and there was a cow and also a cat.

The vessel was not strong and was already leaking. We had to pump continually, but I was glad because I could thus warm myself, for it was so cold. I pumped also during the nights; for three nights I did not sleep.

Communist for a Cell-Mate

We arrived at Murmansk on August 24th. Being a chief town of the Russia of the North, this is the most "red" town in Russia. It is famous for having no churches of the Orthodox creed. I was sent immediately to "GPU" headquarters, where I was placed in a cell with

a communist, a former chief of the "GPU." I had to sit here three weeks.

My cell-mate required bread, newspapers, books, etc. Thanks to the Communist conditions in the neighborhood, these were brought, and he shared them all with me. I spoke with this man. He confessed his whole life to me. He was against religion, but spoke with reverence.

I was examined by the authorities three times. The chief came to me to speak about Christ. The doctor of this establishment had sympathy with me. Other prisoners were examined under narcotics, and it seemed to me that it must have been examined that way once in the night. I was

Suspected of being a Spy!

There were proofs. Now I can laugh at it, but then it seemed very fearful. I had a device to trip my camera shutter and take my own picture. But the men of the "GPU" explained it in their own way. They declared I possessed a device to explode bombs. This could be explained by the extreme ignorance of these men, of course.

Then the magnesium powder needed for the flash light in making my photos was also explained as very dangerous, like a piece of dynamite. And the plan of my journeyings for spiritual work in Lapland, prepared by you (Brother Dobrinin), was explained as a plan of espionage. Although the religious aims were quite clearly written, they considered it to be certainly a secret cipher.

Even His Bible Was Traitorous

In my personal Bible were marks similar to those used by all believers, reference notes, which were explained to be "mysterious marks." The Bible was also taken away. All these "evidences," these "convincing proofs," were brought up from Oserko under Red seals.

Then I was sent to a "correctional house." This was a real prison. Here I was informed that two accusations were brought against me, under sections 84 and 145 of the law of Soviet Russia. Under the first the punishment which awaited me was a year at hard labor or a fine of 500 gold roubles (\$250), just because I accidentally crossed the frontier. But for the second charge eight years' imprisonment could be imposed, or even capital punishment.

In my cell there were more than twenty arrested men. I was under strict supervision, together with these men. Conditions were dreadful! Many slept on the floor and on boards. The food consisted of one piece of bread in the morning, and for dinner a porridge made of heads of fish. In the evening sometimes we had some "kasha" (buckwheat) gruel, and sometimes only hot water. There were not enough spoons or crockery. We ate from a common basin; one took a cup for a spoon, and I used a shell which I had found near the ocean and had in my pocket.

In spite of the severity of our condition, I could a little later speak about our Lord. Receiving permission from the oldest man in the cell, I even preached a whole sermon. I sang also! I received permission to speak with the prisoners in the other cells. Some felt a need to have Christ and prayed on their knees, but the most part only laughed at us. Generally my fellow-prisoners were not bad to me, but they stole my belongings during the night, just as they did with the other prisoners. One of the new prisoners was stripped of everything, and I received a stroke in the face because I took his part. And the poor man was beaten until the blood ran, in order that he should not complain of his treatment.

The prisoners were political offenders, thieves, murderers, etc. Here was also the husband of a Baptist woman, arrested for murder. He, of course, was an unbeliever. When I talked with him he was distressed and repented of his crime, wishing to become a believer. Once I had occasion to speak with his wife, who received permission to visit him in prison.

There was also one who had killed his own

father. After talking with him, he deeply repented and was glad to accept Christ. Some others were also interested in the salvation of their souls.

Having knowledge of several languages, I was asked to act as interpreter for four Laps and two Fins. Thus I became known to the Procurator of the "GPU," who also became interested in me and my personal work. He was a clever and very decent man. I told him my story and begged for his intercession. He wrote down my name.

Turning His Steps Homeward

After four days there came guards from the other "GPU" and led me to the first prison. I was examined again. They wanted to get from me information about the political and military situation of Finland and other Western countries. I, of course, said I did not know anything, not being interested in politics, which was the truth.

Here another Procurator came to see me, and showed me the final "GPU" decision, in accord with which I was to be sent back over the border and delivered to the Finnish officials!

The Procurator showed me my things on the table before him and said: "Now you can take your things." I took the "dreadful machine," and other articles, but the "dangerous" powder (magnesium) was more than half missing. A part of my money had also disappeared, and the chief of the prison took my gold pen for his own, for which later on he sent me five roubles. Then arrived from Murmansk port the captain of a vessel and took me under his guard. On this vessel, with sailors and guns aboard, I was taken to the Finnish frontier, where the Finnish authorities received me and brought me home.

In Soviet Prisons Seven Weeks.

At last I was free, after I had been in Soviet prisons for seven weeks. In the Lord I was free, even there.

I went on with my preaching, in Petsamo, Vuotso, Sodankyla and Ivalo. At first the Laplanders, not knowing me, were rather shy, but on hearing of Christ they asked me to come for another meeting.

It became known through the Finnish papers that "The distributor of Bibles and Preacher Terho was taken by Russian Red Guards," and it was thought that I would not return any more to Finland. Therefore people were especially interested to see me back, and the meetings had a good attendance.

In spite of all the misfortunes connected with my imprisonment in Soviet Russia, I saw in it the way of the Lord, because thus I could be His witness to the prisoners and to the authorities. I could also witness Christ to many people on my way back from prison, and that to those who had never before heard His Name. I met Laplanders who never saw a train, an auto nor an airplane. One Laplander woman went for the first time for a ride in the auto, and sang and shrieked from excitement. Some people, seeing an airplane, thought it was really a large bird, and were fearfully afraid.

A Samson Takes the Pledge

When I was at the Murmansk work house there was brought in a professional athlete and wrestler. He was arrested because he had torn off the door from a prison car and thus released his friends. This giant was the slave of "vodka," alcohol and tobacco, but wished to be free from them. After our conversation, he offered to form with me an anti-drinking and smoking society. I was "the president," and he was "the secretary." In our "society" were about 25 persons who promised not to drink alcohol and not to smoke. Then we asked the director of the prison to let us out into the court for exercise. This was granted. Then the idea arose that we should ask for a separate room for non-smokers. The smokers opposed this, but the manager of the prison said:—

"I see Terho is nearer to Socialism than all

of you. He has good aims and I am glad of it!"

WILGO TERHO.

So wonderfully our Lord guided Brother Terho. With prayerful best wishes and hearty greetings,

A. DOBRININ.

RECENT NEWS FROM PROF. V. MARTCINKOVSKY

Prof. V. Martcinkovsky, whom our readers have followed in his work in Prague among Jew and Gentile, and in his Conference work in many countries of Central Europe, will be glad to learn that he has decided to make Volhynia his permanent center. Last summer, the Governor of Volhynia gave him permission to preach everywhere; churches, public halls, and theaters were crowded with souls hungry to hear the Gospel of Jesus Christ. A recent letter says that on his tour through Switzerland, the meetings in many large cities were well attended; the interest was intense, as they listened to messages on such themes as the "Struggle and hunger for God in present-day Russia."

Upon his return to Prague, about three hundred Jewish students gathered in the large hall to hear a message on "The Messiah"! Another meeting followed on the morrow with a Bible message on "The Gospel in the Old Testament." It was thrown open for discussion. The first speaker, a Jew, stood up and said, "Yesterday I, together with many of you Jews crucified Christ afresh, by rejecting Him as Saviour. We were wrong. Today, I acknowledge Jesus Christ as the Saviour and coming Messiah of Israel and of all mankind." The audience was deeply impressed by this public confession of a Jewish University student.

An Outstanding Non-Sectarian Leader

Prof. Martcinkovsky is an outstanding, widely known non-sectarian Christian leader of Russia and Central Europe. He appears on most of the programs of National and International conferences where Christians are gathered. God has used him among all groups of Christians. Though saved out of Greek Catholicism, God has used him as a witness among them also. Especially has he had a ministry with the students of Colleges and Universities.

The present-day crisis in missions demands God's plans and methods. In every foreign mission field, there is a crisis at present, whether the leaders realize it or not. Many, who have always sought to put the Gospel first, are seeing that a new day has dawned, and God is doing a new thing. It is not a time to put up spacious buildings for the purpose of educating the people, or even to teach them the ways of western civilization. In every land the nationalistic spirit is growing, and as in Russia, the day is fast approaching, when no foreigners will be able to enter Africa, China, and even Europe to do mission work. In the face of this problem what is to be done? Right methods and plans must be found. In the History of the Apostolic Church the then known world was evangelized. This has not been true of any generation since. Can it be true of this generation? Some believe that the evangelization of the world is possible in this generation, if the methods of the early church are adopted. What were they? Paul went everywhere, preaching the Gospel; natives were converted; he taught them, and left them to carry on a self-supporting indigenous church, controlled and gifted by the Holy Spirit. Dr. Cochrane, who has spent twenty-two years, in China as a medical missionary, sees from his long experience he was more "medical than missionary" failing as many have, to put the Gospel message first in reality, and the native was not given his rightful place. Through his World Dominion Press, he has been called of God to lay before the Christian Church a plan which is practical and Scriptural. In short it is this:

First: All missionary effort must be steeped in prayer to be effective.

Second: Only a few strong, spiritual, alien missionaries are needed as leaders.

Third: The native must be converted, and

taught and trusted under the guidance of the Holy Spirit to carry on the work through the self-supporting native church.

Reasons Why Prof. Martcinkovsky Should Come to America

With this before us, there are three reasons, why we believe Prof. Martcinkovsky ought to come to America at this time.

First: His long experience as a native Russian Christian Leader will be a great help to all interested in this Harvest Field.

Second: He has a message for atheistic, modernistic America.

Third: His book on Russia, which is declared by the highest authorities to be the best written, is needed to open the eyes and hearts of American Christians to the problems we are facing in Russia and Europe.

Will you help to pray him here? Will you begin now to pray God will use His servant mightily for His glory, upon his visit to America.

MARGARET GRIFFITH

FIELDS WHITE TO HARVEST

Warschau, Nov. 30, 1927.

MY VERY DEAR FRIENDS:

Please excuse my delay in writing which was due to the fact that I was in the country travelling where no mail is possible.

Since October 29th I have preached and taught Bible classes in the style of regular topical courses 65 times. That means that I taught twice daily, sometimes three times. Most of these meetings were attended well, especially the evangelistic meetings. The latter were packed so that many people could not get in but had to stand in adjoining rooms. Very frequently the atmosphere was so heavy that the lamp flickered and not seldom I sat down exhausted with a pain in the chest because you got to preach an hour or more and then you sing the closing hymn. You must tell them that the meeting is over. Nobody wants to go. Then you probably sing a few more songs. Although the weather was very cold and not very favorable, friends have traveled hours on foot and followed from place to place.

Hard Pressed to Stay On

Be much in prayer for me. I believe that if I could stay long enough in one place there would be landslides for Jesus, but very often you cannot give more than about two or three days to one place. If I preach a whole Sunday at one place it is counted like two days to them. After the meeting the brothers take the greatest pain to tell you that their particular town is more needy than the others and they bargain for half an hour for the assurance that you will not go away immediately. Sometimes when you are so exhausted that you tell them you cannot go they send two or three women to beg and shed tears until you promise. Please pray for workers, for health and strength, and for a new filling of the Spirit every time I preach.

Yesterday I came home from a month of very strenuous labor, if not the hardest Gospel toil in my life. There are orders for months ahead which I shall never be able to fill. Oh, that I had fifty lives for Jesus. I am charmed that I am able to offer this one for Him. It pays to be His.

A Real Movement among the People

In one place after I stayed a week some of them broke down and with strong crying confessed their sins before God. A Christian of many years standing got up confessing his sins before God. Then he kissed a life-long enemy of his who is also an enemy of the Gospel. It caused such a melting that many wanted to step out by faith. Since we had promised to go to another town we were obliged to leave but I returned in two weeks because there was a real movement among the people. I was with them four days during which twelve came out publicly for Christ. I conducted special Bible lessons to establish them in the faith. Others have been reclaimed while many have

(Continued on page 15.)

JEWISH DEPARTMENT

Continuing the Christian Testimony to Jews

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, continues the work of the CHRISTIAN TESTIMONY TO JEWS and maintains and fosters every interest thereof.

The Jewish Department has for its field of ministry Soviet Russia, Ukraine, Volhynia, Poland and Central Europe. It aims to reach the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slovakia.

Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; In Canada to Mr. Wilson Fenton, 182 Main Street, Toronto.

ATTENTION PLEASE!!

At a meeting of the Council of the Christian Testimony to Jews, held immediately prior to the merging of the three societies, the resignation of Henry L. Hellyer as Director of the above mentioned society was accepted by the Council. In view of Mr. Hellyer's splendid ministry as a missionary to the Jews, together with his knowledge of field conditions, and his wide fellowship with Christians in Europe, it was, by a formal vote, recommended by the Christian Testimony to Jews to the newly appointed Board of the merged societies, that Mr. Hellyer, together with his family, should return to Poland as a missionary, as soon as possible, locating and remaining there. This recommendation was unanimously accepted by the Executive Board of the American-European Fellowship, and we are happy to announce that Mr. Hellyer is preparing to return to the field, together with his family, about the middle of July.

We ask our friends to please rally to the work and to pray earnestly that the Lord's will may be clearly revealed and fully wrought out. We also sincerely trust that this needed service may receive the financial support of our readers. A great work has been done among the Jewish people in Poland and in Russia during the past several years through the channel of the Christian testimony to Jews, and we feel that this should be maintained and further advance achieved. We are greatly in need of funds if this is to be accomplished.

An immediate response to this need in the sending in of an offering designated for the Jewish work will do much to conserve and to expedite this testimony to the Chosen Race.

OUR MISSION TO ISRAEL

By the Editor

The question is frequently asked, "Why bother with the Jew; have we not enough to do with ourselves? Why cause dissension among them through the propagation of Christianity and the Gospel?" And multitudes of professed Christians think and say that God is through with Israel. But this is a sad and serious error. To be sure, Israel as a nation is set aside for the present dispensation, while God is gathering out from among the nations, the Church, the Body of Christ. But there is, nevertheless, a remnant according to the election of grace, from among Israel, saved during the present dispensation (*Rom. 11:5*). And while Israel is blinded, the blindness is only, in part, "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in" (*Rom. 11:25*).

The first century of the Christian era witnessed seventeen Hebrew Christian Bishops preside over the Church, it is said. It is a certain and settled fact that the Church began with the Jew. The Apostles of the Lord Jesus Christ were all Jews, and the first converts to Christianity were from among the Jews. The first preachers of the Gospel, therefore,

were Jews and the Gospel has been making the rounds through the Gentile nations of the earth and is now returning to the Jews whence it started.

Many more Jews are finding Christ to-day, especially in Europe, than ever in the history of the Christian Church. The great war has changed conditions of the Jews in Europe. They have been brought in closer touch with Christianity, especially with evangelical Christianity, so that they are being freed from their hateful and bitter prejudice and are beginning to read the New Testament and a hundred thousand of them have joined the Christian Church in Poland and Hungary alone. In reflecting upon this fact we must not forget the faithful and self-sacrificing efforts of the London Jewish Missionary Society, which has been sending the printed and the spoken Word of God to these regions since 1809. It took faith on their part to continue the work so long, but now the fruit is coming. God's Word never returns void.

But then, in Russia, too, the Jews are eagerly listening to the Gospel and many Jews have accepted Christ within the last several years. There are quite a number of Hebrew Christian congregations in Russia. There are, it is estimated, about three and a half million Jews in Russia and we are supporting a number of faithful workers among them. And so many Jewish inquirers are pressing into the Russian Evangelical meetings that calls are coming from their leaders for Jewish Christian Workers to deal with these seekers after light and truth.

The suffering and want of the Jewish believers is pathetic, but they go quietly and patiently on with their work under circumstances which have tried men's souls since Christ hung on the cross.

It is a time to pray and pray earnestly for these Hebrew Christians, that their faith fail not and that grace be given sufficient to meet their peculiar need and carry them through all the hardship they are called upon to endure.

Believing prayer is earnestly requested for this work among God's chosen people. And we sincerely trust God's people will not fail us with their gifts as we earnestly seek to carry on a faithful Gospel work among them. Pray about it and send on your gift to-day.

A TOUCHING APPEAL

February 10, 1928.

MUCH ESTEEMED BROTHER HELLYER:—

I apologise heartily for appealing to you with this letter. However, a great woe, the woe of a mother of four children who have need just in the actual daily bread—this compels me to write to you. My husband works in God's harvest-field. In 1926 you have through Mr. — sent help for our family, but now it is the second year already that this help ceased. What caused it? What mistakes were there made by my husband? Perhaps these could be corrected? At present our family has no help. Our children and I are starving. May the Lord warm your heart with love to us. A sister in Christ Jesus.

(Signed) —

A SPLENDID GIFT

We print below a communication which was received by Mr. Wilson Fenton, our Canadian Treasurer, with a gift enclosed which we love to call "A Splendid Gift." The communication speaks for itself.—Editor.

Shoal Lake, Man.
Feb. 28, 1928.

MR. FENTON,
182 Main Street,
Toronto.

DEAR FELLOW-LABORER FOR OUR LORD AND MASTER:

Enclosed please find Post Office order for Three Dollars (\$3.00) for the work among the Jews in Poland. I wish this were a large sum but God knows it goes with our earnest prayers for the work among God's ancient people. Only one dollar (\$1.00) is from us, two is from my little four year old nephew who gave it to me and said: "Send it away for me so the little girls and boys who don't know Jesus can hear about Him."

So would you kindly acknowledge the two dollars (\$2.00) to

Master _____

so he will really, truly know you got it.

My knowledge of your work in Poland I obtained through a copy of the pamphlet "It is Marvelous", which was sent me from Winnipeg.

May the Lord bless and bless this work among the Jews. May His Holy Spirit brood over Poland and may He remove the veil from off the Jewish hearts that they may see the glory that streams from the Cross.

The Lord bless thee in this work.

Yours looking for His Coming,
Mrs. _____

CHEERING NEWS FROM MOSCOW

February 15, 1928.

DEAR BROTHER HENRY HELLYER:—

May the power and peace of God fill your heart. Your letter we received. Seemingly God is sending to all of us trials and sorrows in a measure that pleases Him. If judgment is to begin in the house of God what will become of those who do not subject themselves to the Gospel? Through your kindness I received \$25. for which I praise God and thank you most heartily. I do not want to write to you concerning my needs knowing of the many trials you pass through for my sake. I am learning to plead with the Lord and make my requests known to Him. We are to cast everything upon Him. I want to be meek and patient as a slave of Christ. How one wishes to rise in spirit on the steps to heaven! Dear brother! our life is hid in Him, therefore God's purposes no one will shake. I am ready, by the help of God, together with you to lay myself as a whole burnt offering, in order that His Name should not be blasphemed amidst our people. I accepted your comforting Scripture passages. I can approximately comprehend all the trials and sorrows you have passed through together with dear brother, Moses Gitlin. I know that Satan combats those who are opposed to him and to his plans. Let us be more and more ready to resist him with the arms of truth, seeing that the enemy slumbereth not. I believe that there will soon be peace and that the enemy and accuser of the brethren will be defeated. I have no words with which to comfort you. I know that you have the anointing of the Spirit and He will teach you and direct you as it pleases Him. He alone can strengthen and comfort you. Concerning myself I can report some joyful news. As you already know we have blessed meetings every Saturday night for Jews. Besides, we are visiting Jewish homes. In quietness and faith in the Lord our work bears the marks of having holy blessing. To our joy we sought out the children of the late Brother Rabinowich. His older daughter is 70 years of age. Her hus-

band is about 60 years old. They are both in the faith and true to the Lord. Rabinowich's two sons are also quite aged. They wondered when they saw us Hebrew Christians, and expressed themselves in these words: "Does my dear Father's work still go forward in Soviet Russia?" There are new souls with whom we come in touch who have a great thirst after God. There is a Hebrew Christian brother who works with us in full unity and love. His name is Eli Shnol. God has bestowed upon him great gifts. We are praying that the Lord will enable us to establish a Hebrew Christian assembly. If He will think it necessary, He will see to it. Pray for us. Brotherly greeting from your least brother to dear brother Moses and his family, to yourself and your family, and to all those who love the Lord. My address is: **Moscow.**

THE MARRANOS

Some 500 years ago the Jews in Spain and Portugal had to undergo one of the most bitter and relentless periods of persecution on the part of the Roman Church. Ferdinand and Isabella, the King and Queen, were ardent Roman Catholics, and resolved that no non-Christian should be allowed to breathe the air of Spain. The Inquisition under Torquemada was to be the instrument of accomplishing this. The Jews were warned that they would all have to leave the country, or embrace Christianity. A great exodus was the result. But a large proportion was unable to leave. They had landed property, of which they could not dispose (the Christians knowing that they would have to leave it behind in any case), or their businesses would not allow them to leave, and, as a result, many a Jew, driven by the force of circumstances, nominally embraced the Christian faith. They are called Marranos. But in secret, they observed all the Jewish religious customs. This brought upon them greater disasters than fell upon those who fled as refugees from that country. Torquemada and his band of conspirators acted as spies. Every Jewish house was watched, and anyone suspected of secretly adhering to the Jewish religion was cast into the lowest dungeons and punished with indescribable tortures. Many thousands of Jews were burnt at the stake, or put upon the rack, or starved to death.

Now, after 500 years, Portugal has changed its form of government into a Republic, with freedom of conscience to all, with the strange result that some thousands of Marranos, or descendants of those Jews who, while outwardly adhering to the Christian faith, still in secret observed the Jewish religion, are now openly ready to go back altogether to Judaism. Efforts are now being made by Jews in England and Holland to assist them to build synagogues and schools, and to supply them with Rabbis.

Altogether it is a most remarkable occurrence, furnishing much food for thought. Forced to embrace the faith of their persecutors, or suffer death, the confiscation of all their property, or an exile in poverty and destitution—after four long centuries they remain unconvinced of the truth of the Christianity of their persecutors, and desire to return to their ancestral faith—what was wrong with the Christianity as taught by that Church? Persecution will never convert a Jew; but the love of Jesus Christ, and a sympathetic appeal to the Law and the Prophets, will soon conquer Jewish hearts.—S. S., in *Immanuel's Witness*.

GENTILE DEPARTMENT FIELDS WHITE TO HARVEST

(Continued from page 13.)

expressed the desire to study the way of salvation and accept Jesus. God willing, I shall return to them in three weeks.

In Danger but Unharmful

I shall do lots of work yet before traveling in another direction, into a new field where I hold meetings for one week. You understand that the Gospels, tracts, and booklets in Polish and German are being scattered on roads, boats, and trains to both Jew and Gentile.

The devil tried to harm me once from behind while I was speaking. God exposed them through the window a little while before the harm and I was unhurt. Another time a gang of foolish young kids decided to stab me with a knife. I passed through the midst of them unknowing. A woman who was an enemy of the cross hindered their evil intentions.

FRED STETTLER.

TRACT WORK IN CZECHOSLOVAKIA

Regarding the tract work, I am glad to report another advance, in that the present edition of 10,000 is to be gradually enlarged, also the mailing of it. You can imagine the amount of work, to mail each month to a new



BAPTIZED HEBREW CHRISTIAN CONGREGATION
IN ROUMANIA

set of 1,000 addresses and 500 old addresses, beside our present mailing list of 3,000, of which a part goes in packages.

Some help has been promised to finance a plan to cover the whole Republic, only the present proposition has its disadvantage in that it plans to send first to a thousand, then repeat to 500, and then get another set. I am afraid that the good thus done will soon be forgotten, and thus we covet additional help, to be able to continue sending to this increasing number.

It is almost a gigantic undertaking, yet if it pays in business matters would it not pay in the King's business? I believe that it is admitted that tract work is effectual, also the quickest and cheapest way to reach the multitudes. Besides, it gives us entrance where we cannot reach otherwise.

Thus you see, how feeble we are, by the grace of the Lord we dare undertake great things, and we ask prayer of those who love the Coming of the Lord to uphold us before the Lord of the Harvest, that He may enable us to gather in before it is too late.

Of course, the increasing work makes increasingly urgent the need of facilities, rooms, etc. Soon I shall be able to send you a picture of an enormous grain elevator erected on the street front of the lot where we have our place of meeting. It is regrettable, for we could have bought the lot a year ago, and it was

about the only piece of property centrally located that is available. How the good people of the opposition who built the elevator piled all the building debris up to hinder passage to our meeting place is another story. How we do need a building all our own, or rather, all the Lord's. **CHARLES LUKESH.**

MINISTRY AMONG THE REFUGEES

Dresden, April 7.

DEAR MR. SMITH:

You will believe me that for me, too, it was deep joy to receive your kind letter, with the warm brotherly words and the money for which I had prayed much during past years. Is it not the one thing needful in this life of struggle for good, for God's Kingdom, to know that He is with us?

Your letter was to me a token that He is willing to help me in my longing to bring a little light to some of the despairing Russian fugitives. I am now 73 years old, have not much time left, and therefore I thank you with all my heart, and venture to beg you, Do not forget us in future.

Past sufferings have prepared me to understand these despairing people, and to explain to them God's vigorous, righteous but loving leading. I will bring today a part of the money to our dear old priest. How much would I, too, like to go with you, dear brother, in these Easter days and to realize once more the oneness of all who love God and their brothers in Christ. I do hope you will come to Dresden soon.

Kindly give to Miss Catherine Ivanovski the enclosed note. Yes, it is wonderful, and another sign that God is with us, that she knows me. Our Risen Lord bless you all, dear friends. Yours very thankfully,

ADA V. KRUSENSTJERNA
Born Princess Marelay de Tally.

WERNIGERODE

Wernigerode is in Germany, in the Harz Mountains. There was a very fine Bible School at Wernigerode, but it had to close because they did too much for the students. Not more than the students needed, of course, but more than they could afford. There was a deficit of about 2000 marks a month, which might even yet be prayed for. From that same place 5,966 Bibles and 2,260 New Testaments and much other fine ministry has been going into Russia. We feel that the missionary spirit is abroad in Germany, and yet there may be people who need the Word there. We do know of Russian missions in several places in Germany, which are doing a splendid work. Let us pray for the work at Wernigerode and among the Russians in Germany.

A STARTLING ARRAIGNMENT

Every bit of correspondence with our missionaries deeply impresses on us the opportunity of effective service to be rendered to the Lord through the Tract Ministry. We have stressed the facility with which atheistic, sacrilegious and fanatical pamphlets are circulated, and the avidity with which all this trash and worse than trash is being read by hungry thousands. "There is bread enough and to spare", but it must be placed within reach of the hungry ones. When I think of the millions of dollars in America going into paint and powder and lip sticks, only to be washed off every night, the tragedy of this foolishness as against the spiritual hunger of God's own children in Europe is appalling! A mere tithe of our luxuries would preach the Gospel to the ends of the earth and bring in the Kingdom, but we trifle with hellish things instead!